Againſt the poyſon of ſuppoſed propheſies.

By the L. H. Howard.

1622.

To the Right Honourable, Sir Francis Walſingham, principall Secretary to the Queenes Maieſty, and one of her moſt honorable Priuy Councell.

IF *Vitruuius* the Iudge of exquiſite and perfect works, allow no building to be fully finiſhed, which wants a couer to beare out a ſtorme, mine enterprize may ſeeme leſſe ſtrange to you (good maſter Secretarie) for that hauing in a manner made an end of this rude pyle, though not ſo formally, according to the dainty patternes of *Corinth*, *Athens*, and the pallaces of Greece, as painfully according to the module of my ſlender skill: I preſume to ſhroud the ſame vnder the ſhadow of your wings, and to grace it with the louer of your honourable name, that enuy may be quite diſcouraged from giuing any ſharpe aſſault, or at the leaſt her noyſome ſmoke aſcending to the top, may finde a vent whereby to vaniſh.

For, if the ſweeteneſſe of your diſpoſition, the frankeneſſe of your minde, the credit of your place, the leuell of your long experience, and the depth of your iudgement, be means ſufficient and ſtrong enough to draw the mindes of perſons well diſpoſed, both to loue and honour you; for of my part, I am forced to confeſſe the bond of my particular affection, and zeale vnto your ſelfe to be ſo much encreaſed by your ſtedfaſt friendſhip in the dayes of proofe, as not my hand alone ſhall bee euer readie to ſubſcribe and ſet on the ſeale, but my heart withall, while it hath any ſparke of life to acknowledge the great merite of your vndeſerued fauour. For, to whom in reaſon ſhould men rather re-commend themſelues, then on whom they haue greateſt cauſe to loue; who may bee more ſecurely truſted in the Port of liberty, then he that once vouchſafed with a fauourable hand to waft me out of ſurges of vncertaine chance: who can with better aime determine of a truth, then he that euer was her friend by nature, and is now a ſtrong aſſiſtant by authority: who can better iudge of my conceit then he that hath bene beſt acquainted from the firſt beginning with mine anſwer. Beſide, if it may pleaſe you to recall the time to minde, wherein as well to you, as others of your calling, I engaged my aſſured promiſe (if God ſpared life) to giue publike teſtimony to the world, what my conceite hath euer bin of Propheſies, which wiſemen valew as the ſcum of pride, and dregs of ignorance; you may accept this Treatiſe rather, in diſcharge of a former debt, then as the lone of a later vſury.

For, as it pleaſed God to direct the ſale of *Ioſeph* into Egypt to a certain end, although hee vnderſtoode it not, nor any of thoſe inſtruments that ſought to rid him out of the way for another cauſe: As Saint *Phillip* had a kind of liking to the beaten way, whereby Queene *Candaces* zealous Eunuch could not chooſe but paſſe, although he were not priuy to the plotte which God had ſet in heauen, before he were employed therein, ſo from the ſixteenth yeare of mine age, vntill this preſent day (I know not whether by inſtinct of prouidence, or warning by miſhaps of ſome that went before) my manner hath bene in the courſe of all my reading, to ſtore vp all ſuch reaſons and examples, as occurred either in Philoſophie, the ciuill lawes, diuinitie, or hiſtories, to the ruine of pretended Prophets, and their Propheſies; although in trueth I could no more fore-ſee what accident might moue me afterward to diſpoſe and marſhall them in order for mine owne defence, then either *Ioſeph* or *Phillip* knew what ſhould betide them in their iourney. My care and ſtudy hath beene onely to doe that which might be conſonant to the will and pleaſure of Almighty God, agreeable to the circumſtances of the preſent time ſufficient for mine own diſcharge, and pleaſing in her ſight, whom peereleſſe vertues planted in a royal ſtock, haue exempted from compariſon.

If nothing then that either helpeth not, or tendeth not to this prefixed ſcope be publiſhed and recommended by my pen: my hope is then, I may be bold to blaze your name in the firſt page of my booke, with like deuotion to that wherewith the Romanes vſed to ſet foorth the portraite of their moſt aſſured friend, in the formoſt front of their Palace. And albeit the ſacrifices which in olde time were offered to God, might neither be vnperfect defectiue, or lame in any part, yet courteſies which flowe from ſtedfaſt friends, may be regarded for their ſimple and plaine meaning, though not for their waight: as Pearles beare prices, not according to their valewe, which is ſlight, but according to the common eſtimate, which is of more importance.

Touching the faults or ouer-ſights eſcaped in this booke, as I doubt not but there may be ſome, becauſe I am a man, & *Labi eſt humanum*, ſo could I wiſh, that either they were noted with diſcretion, or concealed with humanity. But foraſmuch as not the qualities alone, but the moodes and humors alſo of ſuch perſons, as are like enough to cauill, and except againſt this plaine Defenſatiue, are found to differ by degrees, I will endeuour as I may to ſort them into ſundry formes, that a Lyon may bee no leſſe eaſilie diſcerned by his pawes, then an Adder by his ſting, and both by their exerciſe. The learned may reproue with reaſon, what I haue ouerſeen with haſt in recompence whereof, I will be no leſſe willing to reforme, then they are to admoniſh, ſuppoſing this ground to be alwayes certaine and infallible, that they cannot be ſaid to ſwerue or erre ſo much, which confeſſe themſelues to bee quite beſide the way, as others that are not aſhamed to pretend a matchleſſe vnderſtanding in thoſe matters, wherein they are altogither ignorant.

The Bandogs, whoſe envenomed and ſpightful teeth (I feare) are of three ſorts, and yet all whelpes of that accurſed kind, which driue men with their bawling, from the conqueſt of the golden Fleece, that is regarded by the worthy.

worthy. The firſt ſort, ſetting downe their iudgement touching any matter, looke not into the ſubiect, but the Writer that diſcourſeth thereupon, and that with ſuch a partiall and preiudicate conceite, as *Battus* ſhalbe ſooner crowned with a Lawrell, if he beare their Liuery, then *Homer* with an Iuy garland, if he write not in their honor. If the perſon whom they like not for particular offence, be found to flouriſh in diſcourſe, they charge him with too much abounding in his words (though *Cicero* preferre a wit, from which we may detract, before that whereunto we ſhall be faine to adde) if he gather & conclude his reaſons in a narrow roome, they touch him with obſcurity according to their manner, which as one writes, *Nec breuia valent intelligere, nec prolixa amant legere*, are neither able to conceiue that which is ſhort, nor willing to reade ouer any thing that is enlarged. If hee make ſome choiſe of words, *Aucupatur ſillabas*, he hunts for ſillables; if not the worke is dry, and not worthy reading. If he write in praiſe of any perſon, they demand a fine for flattery; if of none, for enuy. If hee follow the point orderly which he takes in hand to proue, the man is tedious; if hee digreſſe to recreate and refreſh a painfull Reader, friuolous. If euery ſtring accord not with the deſcant of the preſent time, the writer is malecontent; if he play with dutifull regard vpon the meane, no fauourer: if he run too ranke vpon the trebble, then an hypocrite. Inuention with theſe is vanitie, diſcretion cunning, and to ward our ſelues a wrong to the malicious. Let men keepe themſelues as warily as they can deuiſe, out of the ſhot of enuy or curioſity, yet all cannot content theſe ſharpe inquiſitors, who skirmiſhing againſt the ſhadowes and Chimeraes of their owne conceite, and ſuppoſing whatſoeuer credit is attained by the merit of another, to bee compaſſed in their diſgrace, are to be left eyther to the puniſhment of GOD, or to the recoyle of their owne iniuries, notwithſtanding I would wiſh the well diſpoſed, to take notice of their humour, either by the reaſon vvhich they vouch one againſt another, or by conceiuing how they ſtand affected to the man, or by enquiring whether cuſtome haue not bredde in them a kinde of habite, of ſwimming alwayes with the Trowt againſt the ſtreame, *Deſtruendi aliena quam ædificandi ſua*, of vndermining other mens endeauours, rather then erecting of their owne, or whether they bee ſimple and vnlearned in all Artes, becauſe as *Cicero* diſcourſeth againſt *Anthony*, *Nemo alienæ virtuti inuidet qui ſatis confidit ſuæ*; wherefore I leaue the firſt kinde as diſcouered like Rats, by their creeping vnder vailes, wiſhing, that either they would change their mood, or that the wiſer ſort wil giue no further credit, then belongeth to ſo great indignity.

The ſecond ſort of perſons is the more perillous, in this reſpect, that they carrie poyſon vnder ſullen lookes, and beſtow their cenſures no leſſe peeuiſhly by ſilent ſcorne, then by lauiſh vtterance. For, *Cæſar* neyther ſtoode in feare of *Cicero*, nor of *Dolobella*, who were both looſe and quicke of ſpeech, but feared rather *Pallidos & tacitos*; as *Brutus* and *Caſſius*, who barke not, but pinche before warning. I haue both read and heard of certaine perſonnes, who for the ſpace of many yeares, inſulting vpon the miſeries of all men that by any meane haue beene plundged in diſgrace, haue challenged vnto themſelues withall, a peremptory cenſure in all matters, aſpiring onely to this point and height of credite, that preſumption may

preſcribe againſt deſart, and their voices bee regarded as *Apollos* Oracles. Againſt theſe I diſcourſe more frankly, becauſe mens eares haue witneſſed at ſundry times, the wrongs which they haue done to others without anie reaſonable ground (vnleſſe it may be rated as a fault, to publiſh any thing in print, which hath not both bin ſeene, and perhaps ouerſeen by them) & if I be not much deceiued, I am not vnlike to be tryed by the ſame crooked meaſure. So long as any light exception may bee taken, either to the ſubſtance of the matter, or the manner of enditing, they ſeeke not to trauayle very farre for reaſons of reproofe, but if that blow be ſhunned and preuented warily by the Writers diligence; then fall they to coine freſh Authors, with the ſtampe of their owne deuice, from whence the grounds of all diſcourſes may be ſuppoſed to be drawne by ſtealth, endeauouring in places where their ſpeeches are of ſound record to charge a man with theft, whom they cannot touch with ignorance.

The feare of this, hath made me vouch mine Authors which make for my purpoſe, in the very bookes and leaues wherein the places lye, ſo that plaine dealing may defend it ſelfe, where ſecret malice lurketh vnder veiles and ſhadowes of hipocriſie. But as it is a rule, that whoſoeuer dare ſpeak what him liſt, is like ſometimes to heare more then contents his humour: ſo muſt I craue a licenſe (as it were) to ſound the depth of thoſe condemning wits, which demand account of all men, and in modeſt manner to reduce their lawleſſe ſcopes to the boundes of reaſon. Firſt, therefore wee muſt note their wiſedome to be very baſe; and ſuch (God knowes) as hitherto hath yeelded greater ſtore of thornes then fruite, excepting complements of ſeruile flattery, which ſome count lerned skill, to ſhift their ſailes according to the ſitting of the winde, and taking colour like Chameleons and Lobſters, of the ſand or ſtone whereunto they cleaue (for policie, but not for loue:) apply their ſtudies either to deuoure yong fry, or to deceiue old creditors And though they looke as bigge as *Eſops* long-eared beaſt in a Lyons skin, though they carry *Gorgones* head in an eſcocheon of pretence; though they loue the tables end like Phariſies, & ſtroke their beards fiue times, as the Doctors of *Sarbona* that diſputed with *Eraſmus* did, before they bring out one wiſe word; though they take vppon them to diſcourſe, *De omni ſcibile cum nihil ſcient*, and enterlard their fancies with the iudgement of great learned men, as if the line of right were euer in the leuel of their eye, yet their conceit and vnderſtanding is ſo ſlight and ſhallow, as neither they are able to define any thing ſaue aſſentation (whoſe *Genus & differentiā*, they know much better then the deepeſt Doctor in the ſchools) nor to diuide any thing, ſauing perfect and aſſured vnity.

They preſſe with eager appetite into the knowledge of ſuch matters as are farre aboue their reach, though ſhort of their opinion, and finding that the roomes are either full, or that the learned Iudges of their skill deſire no company, with *Craſſus* they are wont to ſmile in *Templo*, and to whine in *Angulo*. Faine would they be truſted with the keeping of the Capitoll, but when that cannot be, ſuch is the baſeneſſe of their minds, as rather then to faile of all expectation, like to the Geeſe at Rome, which were maintayned by the common charge, becauſe they once did ſeruice (though by chance, and not by choiſe) they will hiſſe in a gallery. Theſe men cannot be compared

pared better then to the Locuſts, *Quæ nihil paſſa ſunt germinare*, which would ſuffer nothing to bloome nor flouriſh in the land of Egypt, Exo. 10. 5, 6. They liue like Vipers, by the marrow which they ſucke out of good mens bones, and cares not who it bee that decayes, nor by what kinde of meanes, ſo their hornes may be exalted. Sometime they run with *Abſolon* for his curled haire, ſometime with *Achitophell* for his cunning head, but ſildom or neuer with good *Dauid* for religious ſimplicity. They follow frieds that are moſt able to ſupply their wants, as Waſpes do hony, as Antes doe granaries, and as Kites do carrion: but ſo ſoone as any ſigne of ſtorme, or foule weather doth appeare, farewell good friends, for theſe ſummer ſwallowes will ſeeke out a new climate. They run to Ophyr with great hope of gaine, but if the loſſe of time may bee compared with the feathers of their neſt, it may be thought that inſted of Gold and Siluer, they bring home nothing elſe but Apes and Pea-cockes. Now touching their deepe eloquence, with the peeuiſh glory and conceit whereof they flatter and delight themſelues ſo much, I wiſh that men will deeme either by their vtterance, which is obſtructed with a rheume of rayling, or by their words which are affected, or by their workes, which either neuer were at all, or are ſo droſſie and ſo full of toyes, as nothing can digeſt them into order, or refine them, but a flame or a furnace.

It is a rule in *Cicero*, that of all men thoſe are moſt vnfitte to iudge, *Qui aut inuident aut fauent*, and in the ciuill lawes likewiſe, *Peritis credendum eſſe in ſua facultate*, but our quicke Cenſores are ſo gorged vp to the throat, with a puffing kind of enuy, which ariſeth not from the ſtomack, but from the ſpleene: as they cannot vtter any ſimple word with a faithful meaning. They were neuer well inſtructed in the grounds of any knowledge, & yet they will not ſticke to caſt at all while their hands are in, though their hap be to caſt out, and loſe for want of skill to make their game: yet all the ſetters at the table, muſt be paid and anſwered with graue regards, and ſignes of greater copie in the ſtore-houſe of their addle heades, then eyther men dare truſt vnto without able ſureties, or themſelues are able to performe, without helpe of their neighbours. To theſe men I will anſwer, as S. *Ierome* did almoſt in the very caſe of the like kinde of examiners: *Non eſt grande garrire per angulos, &c.* It is no great matter for men to chatte or carpe in a corner, where either ſtanders by, muſt giue place for good manner, or hold their peace for modeſty. But if any man accept againſt my wordes, let him take his pen and lay downe his grounds, that all the world may iudge, whither ſimplicity haue bin more ſtrong, or enuy more bold and impudent. *Bos enim laſſus fortius figit pedem*, for a weary Oxe doth ſet downe his foot, and treade ſomewhat harder.

In Ant. Phil. 2.

L. 3. F de inſp. ven.

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For though for skill I cannot be compared to *Apelles*, yet ſince the yongeſt nouice or apprentice is not barred, but encouraged to imitate the beſt Artificer in things whereto they giue their minde, I haue aduentured the ſetting forth of my ſimple tables to the ſight and ſcanning of the world, deſiring onely, that the former law, *Ne ſutor vltra crepidam*, that no man will finde fault, or checke aboue the compaſſe of his skill, may be retained & obſerued in the iudgement that is giuen, or ſhall be giuen vpon my labours. If I haue erred in Philoſophy, Philoſophers ſhall iudge; if in miſtaking any

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Paragraphe of the Ciuill Law, let the Doctors ſpeake, if in the vouching fit examples out of hiſtories, I will abide the touch and triall of antiquity, if in the ſenſe or meaning of the Scripture, which comes neereſt to the quicke, and blaſteth not my credit onely with diſgrace, but my ſoule with mortall ſinne. I muſt onely ſay with *Abraham*, Gen. 16,5. *Iudicet Dominus inter nos & illos*, Let God iudge betweene our enemies and vs, and in his abſence I appeale to learned Writers and Preachers of the Church, to whome the keyes of knowledge and authority were committed, by the Prince of Paſtors, for the keeping and maintaining of his beſt beloued Spouſe in trueth and vnity. But if I haue not erred touching any point of weight, in any one of theſe, then muſt I ſay with *Auguſtine* againſt the Donatiſts, *Facile eſt Auguſtinum, vincere ſed viderint vtrim clamore an veritate.* It is an eaſy matter to put downe poore *Auguſtine*, but let them take good heede that it be not more with their exclamation then truth, with fury then with reaſon. The faireſt and moſt certaine courſe therefore, is to oppoſe one cauſe againſt another: *Vt & cauſa cum cauſa certet*, which if any one of theſe inquiſitors performe, I will encounter as I dare, and forgiue him as I ought: if not, I ſee more cauſe to ſcorne a fearfull enemy that flies the light, then he hath reaſon to molleſt or pricke me with a ſecret ſting, that am deſirous to encounter in an open iſſue. But becauſe it fareth with me at this preſent, almoſt for all the world, as with a man who meaning at his launching out into the Sea, onely to take the breath and ayre thereof, is ſodainely tranſported with a ſtorme into ſome forraigne Coaſt, I thinke it time to make an end with the third kinde of accuſers, that is, the falſe Prophets and their fauourites, who neyther vpon ſpleene againſt the Writer, nor ouer-weening of themſelues, but onely with a mortall feare, leaſt their *Diana* ſhould bee robbed of her ſiluer Shrine, and themſelues of their golden Sunne, are like to bend their whole endeauour, with their vttermoſt deuice and practiſe of preſuming wit, againſt contempt and ſcorne of their inueterate Abuſes.

But what ſhould we ſay to them, whoſe onely ſcope and drift is, to deceiue, and not the vulgar ſort alone, but with *Abner*, *Clamant & inquietant regem?* 1 Reg. 26,4. Moreouer, if we looke into their exerciſe, it is moſt euident, that like yong babies, they regard *Sonantia magis quam ſolida & picta quam vtilia*, Rattles that can make a kind of hollow ſounde, more then matters that are ſound indeede, and fancies that are ouer-caſt with glaring colours, before Arts that are profitable. I cannot compare them better the to *Caligula*, who hauing called al his bands and companies together by the Drumme, and cauſed them to march in order vpon the ſands of *Calais*, as if ſome great exploite had beene in hand againſt a common enemy, when all men were prepared for a skirmiſh, commanded them to gather Cockles. And in like ſort our Diuiners dally to leſſe purpoſe, when wee preſſe them with moſt importunity. And therfore what the Philiſtims affirmed wrongfully of *Dauid*, 1 Reg. 29,4. we may truly ſpeake of them, *Placabunt Dominum ſuum in capitibus noſtris*, they will appeaſe their Lord great Maiſter, which is the diuell, but it ſhall be with prices of our heads, or of ſoules perhaps, which are ineſtimable.

But Lord what pity is it, that no miſhappes of other men that haue beene

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ſouced ouer head and eares in this vnhappy gulfe (as ſhal be proued in this worke at large) can allay the froth of wanton wit, which ariſeth by diſtemper of the braine, and endeth with a ſtrong convulſion from the bottom of the conſcience. Experience teacheth, that the bowes wax weaker which are euer bent, and whatſoeuer hath not naturall and ſucceſſiue reſt, cannot long continue. The beames of Mars himſelfe, the brauling God (if wee beleeue Aſtrologers) are parched and combuſt vnder Sol, the ſenſes are amated (as Philoſophers defend) with a ſubiect that excelleth in predominance; and he that laboureth to aſcend or mount aboue his ordinary pitch by vncertaine ſtayes, ſeeketh not an eleuation but an ouerthrow. *Ad locum vnde exeunt flumina reuertuntur vt iteram fluant*, *The riuers* (ſaith the Preacher, Eccl. 1,4) *ebbe and returne back to the place from whence they came*; to what end? Marry to flow againe, but not to run ouer bankes: for he that ouer-ſhoots the marke, is as void of ayme, as he that dribbeth & comes ſhort of it. No man will deny, but *Salomon* vnderſtood exactly, and much better (as I thinke) then diuers of our Aſtrologers, *Stellarum diſpoſitiones*, the diſpoſitions or courſe of the Starrs: but our queſtion is, whether hee applyed his vnderſtanding to that end which many doe, or whether there bee not (*Sapientia ſuper ſtellarum diſpoſitiones*, Sap. 7,29) *a wiſedome farre aboue the courſe of Starres*, which the wit of man is ouer-dull and blockiſh to comprize by ſtudy.

I would therefore willingly take paine in perſwading theſe men to flye beneath the clouds, for feare of waſting with the fooliſh Eagle (which went about to build her neſt within the circle of the Sun) in a fruitleſſe altitude. For what can it auaile a man to conquer all the world, with the perill of his owne ſoule, which Chriſt hath onely ſaued and redeemed with a price ineſtimable? Theſe ods were well eſpied by *Eſau*, Gen. 25,32, crying out, *En ego morior & quid mihi proderunt primogenita*; *Behold I die, and wherein am I the better, then for mine owne inheritance.* For if theſe outward complements are nothing in compariſon of health, or life of the body for a time, much leſſe of euerlaſting ioyes, and life for euer. To the ſame effect is that of *Dauid*, Pſal. 29,11, *Quæ vtilitas in ſanguine meo dum deſcendo in corruptionem? What profit is there in my blood, when I diſcend into corruption, or am diſſolued into aſhes?* For they that meaſure images, regard not the baſe whereon they ſtand, but their proper height: and whoſoeuer will reſemble man, according to the liuely patterne whence his reaſonable ſoule (which repreſenteth God) was drawne, muſt not compare him with preſumption, but deriue him with humility. Our diuers fortunes may bee ſuted beſt by Counters, which in a large account ſtand for great ſummes, but after they are ſhuffled together in the bagge, are of equall valew with the reſt, & no more worth then their weight amounteth to. Or by Players on a ſtage, whereof ſome repreſent a King, others perſons of a mean eſtate, and when the plaudites are paſt, their degrees and fauours are indifferent. But what neede we diſcourſe of honour or degrees, when our very liues are like to ſiſes or waxe candles, of which ſome are burned and conſumed to the ſocket in a reaſonable time, others being toſſed too and fro with a ſturdie winde, beginne to run and ſpend a pace, and they that haue the ſtrongeſt wicke, holde out no longer then till the laſt drop of their moiſture, quench the laſt ſpark of their glorie.

glory. As we begin with weeping, proceede with pining and conſuming cares, and conclude with death: ſo muſt we looke to bee arraigned at the barre of equity, tried by an enqueſt of Angelles, and either cleared by the free gift of mercy, in the merits of our Chriſt, or condemned by the mouth of iuſtice, in the ſinnes of our Fathers. In the meane time, neither hilles nor vallies, Propheſies nor Oracles, can alter that determinate & certain courſe which is prefixed in the prouidence of God, nor prognoſticate of any future accident, in other ſort then it pleaſeth him to reueale by fauour. Wee may change our veſſell, as men doe commonly that are ſea-ſicke; but not our paine; our bed, but not our fit; our climate, but not our qualitie. For he that ſtinted and confined vs to gouernment vpon the ground, forbad vs as it were by conſequent, *Ambulare in mirabilibus*, Gen. 1, 28: and hee that made vs ignorant of many preſent matters for our owne behoofe, woulde not entangle vs with geſſes and coniectures, *De futuris*, for a greater inconuenience, Pſal. 130, 1. The wiſe man ſaith, *That of whatſoeuer he beganne to thinke*, it was not propheſie, *but vanity*, Eccles. 1, 14. The trees which are moſt backward in putting forth their bloſſomes, proſper long; whereas Almonds are moſt commonly decayed and ſtarued by the froſt, for putting out before their fellowes. Till thirty, we are welcome to the worlde in the kindeſt manner, from that till fifty much good do it vs, but from fiftie forward is a time of taking leaue, and ſo God be with vs. Wherefore I neither count him happy, that hath not what he loueth, whatſoeuer it be; nor hath what he deſireth, if it be not good; nor delighteth not in ẏ which he poſſeſſeth, though the thing were excellent. For he that craueth what he cannot compaſſe, is in paine; and he that hath atcheeued what he ought not to deſire, in fault; and he that laboureth not for things moſt worthy (in reſpect of their owne value) of his paines, in ignorance. Of time paſt, there is no comfort; of ioy preſent, no ſtay; of chance future, no certainety. Why ſhould not then all ſorts of faigned Prophets looke into the diuelles craft, who tooke vp Chriſt into the mount, but for his owne behoofe; he pointed to the faireſt Cities of the world, but without a cap or knee, no fauor would be granted. He dealeth like an Eagle with a ſhell fiſh, or a cunning wreſtler with his mate, in hoiſting vs vp to the niceſt and moſt tickle point, that afterward the fall may be more dangerous, and his prey more eaſie. But this could neuer come to paſſe, if men would fall from pride, that they might ſtand in grace; if they would rather mount and flye like birds, vp to the hil of Sion, then flicker with their wanton wings in the vale of *Ioſophat:* if they would climbe the Ladder with an Angell, not ſleep with *Iacob* at the foot: if they would looke into the workes of God with the eyes of humbleneſſe, not pore into the ſecrets of his purpoſe, with the ſpectacles of vain-glorie: if they would imagine death to be (as indeede he is) a Pylote of a certaine courſe, and a meſſenger of hope; not as the Painters ſet him out, like a bare Anatomy, with naked bones, or as we figure and conceiue him in our fancie, with a dart of indignation: if neither difference betweene the ioyes to come, and the tranſitory pleaſures of this vncertaine life, nor the wrath of God, nor the feare of hell, nor the vanity of all preſuming and diuining Arts, are able to remoue the Prophets from their feeble ſtayes, I cannot otherwiſe conceiue, but that they are *Seperati in diem malum*, and ſhall abide

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the cenſure which is reſerued for the Reprobate, Amos 6,3. It is enough for me to haue made proffer of a cleanſing byle, for the cure of their Impoſtumate and filthy ſores: for though they finde ſmall eaſe thereby, the fault is neither in mine oyle nor me; but in the rankneſſe of their angry fleſh, which ſwelling with abundance of ill humors, ſuffers not the medicine to worke, where it may bring remedy.

Wherefore to take my leaue of you (good M. Secretary) with the ſame regard wherewith I firſt begun; my ſuite is, that according to the perfect truſt which I repoſe more in you then others, according to the ſound conceit which I haue had, and not without good reaſon, of your knowledge & ability to iudge, and by the friendly zeale which I profeſſe, and euer will performe vnto your ſelfe, that it will pleaſe you to vouchſafe this full Diſcourſe againſt falſe Propheſies and Prophets, the running ouer and peruſing with a ſingle eye; and thereupon to adiudge it either vnto the flame, or to the Print, as ſeemeth beſt in your opinion. The grounds againſt which I haue bent my battery, are perillous to the peace and quiet of a Commonwealth; the perſons which profeſſe them, are for the moſt part *Infeſti regibus*, and either practiſe to open wounds of diſgrace and ielouſie, which wer firſt inflicted by their glozing tongues, or like Surgions and Sextones, thriue and waxe more wealthy, by the dearth and plague of the common people.

Touching my ſelfe (as I ſaide before) though care to publiſh my conceit vpon this ground, induced me to take in hand and finiſh this rude peece of Worke, yet do I carry ſuch a reſolute and readie will to keepe both time & meaſure, with that Muſicke which contents your eare, as further then it pleaſeth you to valew and eſteeme the fruite of almoſt one yeeres growth, it ſhall neuer haue any fauour, liking, or conſent of mine, to ruſh vppon the taſte or hazard of the multitude. Thus humbly crauing Almightie God, that he will alwayes bleſſe you with his heauenly fauour, in as ample meaſure as I haue taſted of your Honourable friendſhip, I recommend the firſt fruites of my trauaile to your good conceit, and my ſelfe to your deuotion.

From *Howard* houſe, this 6. of Iune.

Your moſt affectionate and aſſured friend,

to his vttermoſt during life,

Henrie Howard.

To the Reader.

THat irregular and wilfull Tyrant Custome, whose bare word is holden and embraced as a Law, constraineth me, though much against my will, to salute the Reader with a breese Epistle. For first, I was neuer apt by nature, to craue acquaintance of a priuate person, without vrgent cause; much lesse at randon of a multitude, which neither can be visible in one certain place at any time, as the Ciuill Lawes set downe, nor saluted otherwise then in a kinde of generality. Where duetie bindeth Pastors to instruct a Flock, or Counsellors are bound by fee, to discourse or pleade, I can allow this course because there is none other choise, but vvhere mens scopes are franke. What grace another hath, in plotting for the fauour of a person whom he neuer knew, or perswading with so many sundry sorts of men, whose humors he did neuer vnderstand, I cannot well conceiue. For mine own part, I am taught by Sappho, that no note of Musicke, and by Crassus, that no vaine of Rhetoricke contenteth all mens eares, that listen or apply their senses to the sound of harmony.

Beside, if it be thought and holden for a seruile kinde of flattery, to fawne or hunt for pleasing words, when I am sure before my suite begin, to take a flat repulse at one hand or other, I would be loath to hazard or engage my selfe, so far within the danger of vnthankfull men, as to leaue it in their choise, whether they will construe and interpret matters in good part, or declaime with bitternes. For either the Worke it selfe deserueth praise, in which case, dainty Wine is rather called into question by those that haunt the Tauerne, then set foorth and graced with an Iuy Garland; or else it smelleth of the socket, and then wee may with as much good manner craue to be beleeued in a lye, as countenanced and borne out in an ouer-sight.

Againe, if the Reader be so well disposed of his owne good nature, as not to wrong himselfe by misdeeming of another mans desert, the ietter needeth not: if so seuere in setting downe a peremptory iudgement, as entreaty cannot winne his fauour, it easeth not: if so wilfull, as no termes of courtesie can alter him it booteth not. Moreouer, I haue noted and obserued in mine owne expertence, That how pittifull soeuer any preface hath bene to the Reader, if the stile and matter were not worthy praise, small credit hath beene gotten. And on the other side, where matters are well handled, it skilleth not in how reckelesse and secure a maner, we prescribe of those, whom reason mooueth to be kind, and the goodnesse of the cause to stand indifferent. But to be short, of two things it behooueth me to giue the Readers warning, of Whatsoeuer moode or quality they be. The first is, that although I meane (God willing) to defend and iustifie the matter of the book, yet will I not auow the faultes which are escaped in the Printing. For most reasonable and indifferent is that exception of the Prator, Quod meo nomine gestum, non est, ratum non habebo.

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The ſecond is a point of ſatisfaction, concerning that which being done with good aduiſement, may notwithſtanding be miſtaken as an errour. For though I promiſed to make a clear diſpatch of all the reaſons, that are brought in defence of Dreames, Oracles, Aſtrologie, Coniuring, or any other meane (from whence theſe Propheſies are drawne) as it were in one maſſe or lump, before the winding vp of the Diſcourſe; yet haue I vpon ſome better conſideration of the matter, thought it to be more conuenient, that euery ſcruple may be ſatisfied and anſwered in his proper place, leaſt either like a braunch that is diuided from the body, it may loſe the former grace, or confuſiō might take away the greateſt pleaſure and delight, or the Readers may bee more encombred, becauſe the grounds and principles vpon which the greateſt part of cauils and conceits depend, will be worne out of memory. This being done, I could deuiſe to entertaine the Reader with ſtrange properties of hearbes and ſtones, which neither God infuſed at the firſt creating of the world, nor men of skill and practiſe in the Simples haue obſerued ſince: and therfore it muſt be, that either they haue bene abuſed to delight and tickle the wilde humours of this Age, or for default of Learning, in more weighty matters & diſcourſes of more worth, haue preſumed and obtruded by neceſsity.

But when I call to mind, in how baſe account ſuch kinds of Authors were eſteemed in the time of Sozomen, as for want of knowledge, rather then they would be ſilent, forged grounds and bent their ſtudies, rather to the maintenance of vanity, then to encreaſe of vertue. When I remember, that we muſt account for euery waſt and idle word, and that ſuch fantaſies come neuer further out of ſeaſon, then when graue matters are debated with authority; me thinkes it is high time to leaue a wanton haunt, lamenting the diſtempered and ſickly taſt of this diſeaſed Age, which like Women that are ſpent with a diſeaſe called the Greene ſickneſſe, preferre chalke before Sugar, & coales before Comfits. Thus leauing the iudgements of my ſecret thoghts to him onely that ſearcheth both heart and reines, and of my labours to the Learned, I wiſh to the Readers as to my ſelfe, and to all that profeſſe one Chriſt, that we may builde our ſelues an euerlaſting Tabernacle, in that hill of Sion, whoſe Prince is Verity, whoſe Lawes are Charity, whoſe Limits are Eternity, Amen. From Howard houſe this 6. of Iune.

Thine, ſo farre as thou art vnto truth,

Henry Howard.

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FINIS.

Againſt the poyſon of ſuppoſed Propheſies.

The Authors Induction to the enſuing Diſcourſe, and the reaſon mooving him to *Write this.*

CHAP. I.

AMong the manifold and moſt ſtrange aduentures, which that wily Greeke *Vlyſſes* ſcaped, in his voyage homeward from the ſiedge of *Troy*, by the conduct of *Mineruaes* bottome (as the gloſing Poets feigne) but rather as I iudge, by the windleſſe of a crafty wit: It chanced him (after ſundry ſtormes and perils on the Sea) to bee driuen by rage of weather, vpon the coaſt of *Circes* the great Sorcereſſe: no leſſe redoubted for her skill in Magicke, then reproued for her trade in wantonneſſe. Hereupon, *Vlyſſes* ſpeedily reſoluing with himſelfe, to ſtay no longer in this tickle harbour of vnſtedfaſt truſt, then was requiſite and needfull, as well for repairing of his wrack, as refreſhing of his traine; was (notwithſtanding) ſtopped on a ſodaine in his full carrier; according to the common lucke of greedy Hunters, which hauing the faire ſcope of their yong deſires in chaſe, either ſtumble vnawares into trappes of Treaſon, which ſuſpend their hope, or taſte the liquor of vnſound ſecurity, which bringeth ſleepe without Honour.

Men are oft-times diſappointed in their deſires, by their own indiſcretion.

Thus fell the matter out in effect, betweene the cunning Greeke, and the carnall Goddeſſe: for, after once vnfeigned liking and delight in the perſon, grace, and filed ſpeeches of the Traueller, had made an open breach into the Ladies heart, by the loope of ourward ſight, and raſh deſire, which none but inexpert, though ſimple and well-meaning Fooles call loue, had ſo forcibly ſurprized all the forces of her minde, as neither

ſtone nor plant, figure nor character, Gumme, nor Minerall, Aſtrolobe nor Ephemerides, delighted any longer, then ſhee could apply them to the compaſſe of her owne conceite (which was the ſtinting of hir louers ſpeede) no practiſe of her pleaſing Art, no proffer of great Rule, no promiſe of enticing hopes, no charter of eternall happineſſe, no meane nor manner of allurement was omitted, which might induce him to remaine with her, to forget the Dames of *Greece*, to make a vertue of conſtraint, and to embrace this lucke vnlooked for, as the richeſt and moſt happie lot, that was reſerued in the lap of Deſtiny. But after it appeared by euent, that neither thoſe bright colours, which were laide abroad to beguile the ſenſe, nor clouds of pleaſure, nor diſtilling teares, nor baites of folly, nor fruits of fauour, nor any thunder-bolt of danger and diſgrace was able either to deceiue or to diſcourage and affright a breaſt of Adamant, which preferreth duty before delight, ſurety before ſenſuality, honor before appetite, and the loue which Nature breedeth in all perſons to their Natiue ſoile, before the fauours which theſe alluring Syrens promiſed in a forraine ſtate; this Dame deuiſed ſodainly to breake by force, what would not bend to fauour. And therewithall, according vnto the manner of bad women (for of the better ſort, I neuer ſpeak without great reuerence and due regard) diuerting the ſweete compaſſe of her wonted fauours, from the cape of hope, to the gulfe of deſperate reuenge, ſhee transformed all the Mariners and Pylots that conducted the Fleete thither, into ſundry ſhapes of ſauage and wilde beaſts, according to the diuers qualities and affectation of their humors.

All attemptes are in vaine, againſt a ſetled reſolution

Vertue can neuer bee impeached, by the baſeneſſe of vice.

Vlyſſes hauing bene inured long with ſtratagems of the female kind, by practiſe and acquaintance with the captiue Dames of *Troy*; diſcerned eaſily, that howſoeuer others ſeemed to ſuſtaine the brunt, the ſtorme was cheefely bent againſt himſelfe: that his perſon had beene rather ſpared for another vſe, then warranted or reſpited for tearme of life: that the chance was full of hazard, while the dice were in a Ladies hand, and that none can leſſe diſpoſe or promiſe of themſelues, then they that wholly linger and depend vpon the fauour of a Sorcereſſe. Wherefore he tooke it for a ſafer and a better courſe, to dally then to loyter, to chaunge his colour then his counterfet, his fancy then his faith, his reaſon then his reſolution, his humor for a time then his ſhape for euer: leaſt ouer deep diſdaine of graces proffered, might enflame her wreakfull heart, to ſeeke reuenge in a more offenſiue manner.

Wiſedome is alwaies a ſure warrant, in occaſions of conſtraint.

To leuell at a marke that changeth euery day more often then the water *Euripus* doth ebbe and flow, ſeemed too wilde a match for olde *Vlyſſes*, to wreſtle with a Lady of the Lake, which was able by the weight of her prerogatiue to command the ſtarres, too ſtrong a labour for a weary Traueller: but to detaine a raging Wolfe with ſuch aſſurance by the eares, as neither ſhee ſhould bite, nor giue inſt cauſe of iealouſie, hee thought would proue a peece of worke more fit for *Hercules*, & yet not faiſible by any man. But as poore caſtawayes, which flye before the face of feare, haue ſeldome ſpace to meaſure or to viewe the ground before they

they leape, as it auaileth no man aliue, to oppoſe the ſhield of reaſon againſt the ſhaft of rigor: ſo this perplexed and deeply diſcontented captiue, ſayling daintily betweene *Scilla* and *Charybdis*, betweene hope and feare, betweene the red ſea and the frozen gulfe; determined to ſtrike ſaile for a while in this narrow ſtreight, and to giue way to the foulneſſe of the weather, vntill either reaſon might preuaile againſt rage, or time which endeth both our cares and vs, might reſtore his liberty. Fauour commeth by forbearing, not by force.

Reaſon ſhold at no time ſtand oppoſit to rigor.

Wild-fire is put out with Milk: Wooll drieth back the Canon ſhot: Nothing quencheth Lyme ſaue Oyle: the higher any man will raiſe his top, the lower muſt he ſettle his foundation: and whoſoeuer ſeeketh to reliſt a Ladies edge, muſt firſt rebate it with humility. Wherfore, according to the malice of the time, the rage of *Venus* in her altitude, and the perill of his owne eſtate in great extreamity; *Vlyſſes* began to take out a new leſſon, to change his copy, to turne ouer another leafe, and to pleaſe her by conformity: in reward whereof (at length) hee compaſſed his owne deſire, and obtained licenſe at her hand, not onely for himſelfe to take his leaue, but for as many of his metamorphoſed and transformed friends to reſume their former ſhape, as either could not or would not counter-pleade in priuate conference, that ſince the life of man is ſhort and fraile, the ſteps wherein we treade vnſure, the pleaſures which wee taſte not durable, the meane whereby wee reach them dangerous, the time of our account vncertaine, and the troubles which moleſt vs infinite: it is a far more harmleſſe and ſecure eſtate, to liue contented with enough, and free from checke of any Potentate (ſauing nature only, who commandeth nothing without right:) then to be pricked forward daily with a certaine ſpur of kinde, or Gadbee called reaſon, to ſo many daungerous and deſperate attempts, as neither ſuffer men to feed with pleaſure, to repoſe at eaſe, to range at liberty, nor to liue in order.

The ſimple ſort that paſſe away their weary dayes in ſilence and contempt, like Dayſies in the field: were as good to bee voide of reaſon altogether, as to keepe it like a Mine of treaſure vnder ground, without all vſe. And they that are aduanced to the type of honour by the grace of times and Princes, vnder and in whom they liue, are ouer-whelmed and oppreſſed with ſo many bleeding cares, as are more in number by a multitude, haue lamented with ſalt teares that euer they were born to weare a Crowne, then delighted with ſecure content in the glory of their Empire. Who would not expect, vpon the ſight and publication of ſo faire a Charter, ſigned with a Ladies hand, that the ſilly ſoules which had bene long exiled, from the comfort of their Countrey and Friends, ſpending the cheefe part of their time in chinkes of Rockes & hollow Caues, woulde haue flocked in great preſſe and throng to reſume theyr bodyes?

Reaſon not being made vſe of is vtterly needleſſe.

But whether by combining with the qualities of earth, the groſſeſt Element of all, wherein they liued and conuerſed moſt, during this generall diſmay, or by a common error, incident as well to man as to beaſt,

in preferring pleaſures which we daily taſte, before the ioyes which fleſh and blood cannot diſcerne, or by conſorting with ſo many creatures, altogether voyd of reaſon, or by contagion of that enchanted place, or by the influence of Planets, that were retrograde, or by practiſe of the Sorcereſſe which was expert, or by what other meane it came to paſſe I can not tell: but cuſtome had ſo far corrupted nature, and ecclipſed all the beames of grace, as almoſt none among ſo great a rowt, were willing to returne to that prerogatiue and excellence of kind by choiſe, from which they were eſtranged by neceſſity.

Cuſtome depraueth and corrupteth Nature.

Some complained of the dainty ſawces and deuices about meate and drinke, whereby men were daily mooued to exceede and ſurfet in theyr dyet, and (by conſequent) diſtempered with a mournfull heape of maladies, whereas other liuing things, neither wanted any ſuſtenance that was needfull to maintaine the body, nor deſired any thing that was ſuperfluous to pamper wantonneſſe. Others yeelded proofe, that they had already found more certaine cure for al diſeaſes in the Paſtures, then the Apothecaries ſhops, and therefore rather chooſe to truſt the Simples of the field, then the drugges of the deceitfull. Another ſort reioyced at their cleere diſpatch and releaſe from the weighty burthen of aſpyring thoughts, whereby many were incited to ſupplant anothers hope, before they found a meane to plant their owne aſſurance. There wanted not a company, which vndertooke to proue the brutiſh life, by ſo much to be better & more excellent then ours, as to thoſe which were of kind, it was alwayes found moſt louing, leaſt offenſiue to ſtrangers, beſt contented with their owne eſtate, temperate in pleaſure, abſtinent from wrong, furtheſt from reuenge, and moſt ſtreightly linked and vnited to that golden meane, which maintaineth equity on earth, and concord in Paradiſe.

The contentation of all liuing things, naturally in themſelues.

The dignity of the golden meane.

One that in youth had bent his ſtudy to the grounds of Moral knowledge, ſought to re-commend this priuiledge, alotted by the benefite of Nature, to the kindes of vnreaſonable beaſts, aboue all other mentioned before; that whereas men were alwayes ſubiect to the falſhood and deceite of perſons, whom they truſted and eſteemed moſt, and found none other vent or paſſage to the ſecret thoughts of ſeeming friends, then by the labour of the lippes, which were as often bellowes of abuſe, as Meſſengers of truth: all other creatures had their enemies determined by Lawes of kinde, and were no ſooner hatched from the ſhell, or brought into the light, but they conceiued whom to feare and whom to friend, whom to ſhun and whom to follow.

The benefite of other creatures contrary to man.

At laſt, a little ſilly beaſt called * *Echinis*, which had bene holden and reputed as a Prophet many yeares together in the Greekiſh Campe, ſtepped forward to deliuer vppe his verdict with the reſt; and ſeeming not content with that which had bene vouched by his fellowes, added other reaſons of his owne to like effect, & deſired, that *Vlyſſes* would not preſſe him to receiue the gift of reaſon, as the fauour of a friend, which experience had taught him to auoid and ſhunne, as the ſhipwracke of ſecuritie.

*An Vrchin or Hedg hog.

For

For firſt of all, he warranted vpon his oath, that (in this little ſpace) hee had already gotten and attained, to more certaine knowledge of the Winde and Weather, by the rule of Nature, onely proper to that kind whereof he was become a member ſince this late Metamorphoſis, then the deceitfull Arts of man could teach, and therefore feared to be counted vaine, and altogether voide of wit, in exchanging grounds of proof, for ſhadowes of preſumption. For whereas men committed diuers errors, either by miſtaking one cauſe, or one time for another, gueſſing without any certaine ground, glancing without aime, fearing vvithout reaſon, or feeling the ſharpe weather in their neckes, before the proper cauſes were ſounded to the bottome. Hee (for his owne part) neuer ſwarued in deeming by thoſe markes, which were aſſigned and prefixed without error, but alwayes vppon fore-ſight by engrafted knowledge; where, and when the perril would ariſe, withdrew himſelfe with ſpeede into ſome hollow chinke within the Rocke, till the ſtorme were ouerblowne and the calme reſtored.

A matter auouched by diuers Authors, that Swine are naturally apprehenſiue of wind & weather.

Beſide, hee ſeemed to bee very glad, that by ſhaking off the weighty clog of fraud and couine, which adhereth onely to the reaſonable part of man: he ſhould be free from all attachement and arreſt, to anſwere before *Minos* the great Iudge of hell, for the wilfull ſpoile of many ſimple ſoules, whom (while he liued as a Prophet in his Countrey) againſt all conſcience and truth, he had moſt vniuſtly robbed of their goodes, vnder this deceitfull maske of diſguiſed propheſie. Notwithſtanding, if it might haue pleaſed *Circes* to haue granted reſpite for ſo ſhort a ſpace, he was not vnwilling to accept his humane ſhape and vtterance, vntill he had confuted throughly the childiſh grounds, whereupon theſe Prophets builde their trade, who neuer will giue ouer this ſtrange Alchimy, while fooles are haſty to beleeue, or wiſemen ſlow to puniſh, or the bait of guile may conceale the treachery.

Fooles euer credulous in beleefe, and wiſemen remiſſe in their duty.

Thus, for the greater part, theſe fooliſh beaſts renounced vtterly the benefite of *Circes* grant, vpon theſe grounds and reaſons, with a number more, and ſeemed carefull to retire their ſteps from the traps and Treaſons of the world, which moſt commonly were bent againſt thoſe that were beſt enclined. By which plaine figure, repreſented for our better feeling of the falſhood of this ſlippery world, we may be mooued to lament and pitty the groſſe ignorance of thoſe, who waxing wearie of the toyles and trauailes of this tranſitory life, were very willing to retire, but vnderſtood not whither for default of skilfull guides; and had a minde or inclination to change, though to the worſe; and rather chooſe to drowne and to depreſſe themſelues into the groſſeſt element, then to aduance their hearts and hopes to that *Ieruſalem*, which flyes aloft by the wing of immortality.

But far better ſtands the caſe with vs; for though wee muſt confeſſe that to be true, which God himſelfe hath publiſhed and printed by the ſtampe of his holy Apoſtle S. *Paul*, a bleſſed inſtrument among his elect, *That if our hope were not extended beyond the bounds and limites of this life, the*

1 Cor. 15, 19. *the very Saints themſelues, conſidering the multitude of cares and croſſes which they beare, ſhould not onely be reputed hapleſſe among men, but moſt wretched among beaſts.* Yet when we call to minde, the kindneſſe of our mercifull and louing Father, *Who created vs not by the patern of the Prince of Error, but after his owne ſacred Image, in wiſedome, iuſtice, temperance, and truth: gaue vs grace, not onely to be called, but in very deede to bee the ſonnes of God, made vs not much inferiour in degrees of excellency to his holy Angels.* And as S. *Peter* ſpeaketh to expreſſe the fulneſſe of our glorie, *Diuinæ conſortes naturæ, Partakers of the Diuine Nature*: none but ſuch mad fooles as determine in their heart, *That there is no God*, will conſent in choiſe with theſe transformed Caſtawayes, ſince *Sibilla* one of theyr owne Ladies could acknowledge by her Poems, vttered in the voice & perſon of Almighty God, ἄνθρωπος ἐστὶν ἀθρήτου ἐμοῦ, &c. *Man hauing a perfect rule of reaſon in himſelfe, and taking a direct and holy courſe: is an Image of the God-head.*

Benefits receiued are ſoone forgot.

But as it falleth out by dayly proofe among our ſelues, that nothing ſlippeth ſooner out of memory, then the print of benefits receiued from our friends: ſo man, forgetfull of his duty toward God, in recompence of many fauours ſent without deſert; hath diſtained this bright *Image of the God-head*, and moreouer, *ſoiled the moſt holy Temple of the holy ghoſt*, with a multitude of execrable ſinnes, and not diſteined it alone, but almoſt raced himſelfe quite out of the *Booke of life, and Catalogue of bleſſed Saints*, to deriue his pedigree from a baſtard line, and (in a ſort) to make enquiry for another Father, whom he might reſemble in vnlawfull qualities.

Of this kinde, I eſteeme and reckon thoſe to be cheefe, who diſdaining in their heart that meaſure of humane reaſon, which God aſſigned at the firſt to mankinde (as *Michol ſcorned Dauid, dancing in his nakedneſſe before the Arke*, 2 Kings 6, 20) becauſe it is not able to aſpire aboue the clouds, nor ſound the bottome of Gods prouidence (which is a Foorde wherein an Oxe may wade, and a Gnat may ſwim) haue hunted after Belzebub the God of Lyes, ſet their faces againſt the Sun, aduanced Dagon in deſpight of the bleſſed Arke, ſhaken hands with hell, and ſeeking to attaine or reach by the compaſſe of preſuming Artes, what onely reſteth in the ſecret will of God himſelfe, haue plunged both themſelues and al others that depend vpon their counſell or aduice, ouer head and eares in the pit of Infidelity.

Sicophants now adayes comparable to Echinis.

This was the trade of *Echinis* among the Greekes, as it hath bene likewiſe of many prating Sicophants with vs, till very ſhame enforced them to waxe weary of their owne abuſes. It is the cup of *Circes*, ſpiced with conceits and fancies for the nonce, to make *Vlyſſes* his moſt skilfull Pylots to renounce their duties. It is the plaine-ſong whereuppon thoſe Crochets ſtood, which in the courſes of all times and ages, haue preſumed to take vp itching eares with deceitfull muſick. Theſe are the Pomgranats of that execrable Lake in *Paleſtine*, which entice a liquoriſh and wanton eye to plucke: but are no ſooner touched with the finger, but they

they diſſolue to aſhes.

To conclude, this geſſing and diuining after accidents to come, is the quinteſſence of *Medeas* Limbecke; which diſtilleth at the firſt into the veines with eaſe, and afterward breaketh out with vttermoſt extremity. Wherefore, ſince *Echinis* had neither leaue nor leyſure, to deſery the poiſon of our gloſing prophecies, whoſe leaues are lies, whoſe fruits are fruitleſſe, whoſe grounds are falſe, and whoſe euents are miſcheeuous, I will not ſticke to perfect by my labour. what (it ſeemes) hee would as gladly haue begun with his, and by diſcredite of the fountaines whence theſe vanities haue ſprung, embattell truth with a wall of Adamant. The Authors purpoſe in the following labour.

Now firſt of all, whereas ſome Writers more preciſely (then were requiſite vpon ſo falſe a ground) haue diuided this diuining trade or faculty, or whatſoeuer elſe wee liſt to terme it, (ſo wee make not that an Art, which hath not any certaine or vndoubted ground or principle whereupon to reſt) into diuers kinds, whereof ſome are gotten by great diligence in ſtudy, others (as it were) inſpired and infuſed from the roote of Nature: I intend to take a ſhorter and more ready way, becauſe my reaſons may be ſo much the better vnderſtood, reiecting (without any difference) whatſoeuer kinde of prophecie, which preſumeth to diuine or aime at any future accident, whoſe meanes are not already ſet on worke: but meerely to come, without knowledge of the next moſt naturall and moſt proper cauſes. The folly of writers concerning this diuination.

Prouided alwayes, that this general reſtraint be not extended to ſuch extraordinary viſions and reuelations, as haue charmed both before & vnder the law of *Moſes*, and in like manner ſince the time of grace, for direction of the ſpouſe of Chriſt, which is the Church (for, who dare binde or manacle the hands of him that made all the world?) and yet theſe things are not to be receiued and embraced ouer-haſtily, as ſeales and warrants of the will of God, without they bring the marke & ſtamp of lawfull prophecie, whereof I meane by the grace of God to diſcourſe at large, when I draw to the winding and knitting vp of the matter. Neither ought this generall reproofe of all diuining myſteries, further then the knowledge of the proper and true cauſes will permit, to be taken as an error lately ſet on broach by me, ſince the ſtrongeſt patrons and defenders of the ſame, haue bene ſundry times enforced to retire & ſhrink backe to their trenches, by the vollies of approued arguments. A neceſſarie prouiſo as touching generall reſtraint. The marke & ſtamp of lawfull prophecy.

Touching childiſh follies, couched and comprized in the branches of this body, which the diuell hath adorned, and ſet forth with his brighteſt colours of abuſe, to procure a greater reuerence and regard to lyes, becauſe it is ſcant poſſible for any man to recount them all, which hath not beene an entercommoner among the Satyres of the Woode, or of priuy counſell with great *Pan* himſelfe, it ſhall be light enough to deem by theſe which are laid open to the common view of all the world, what pith or vertue may be drawne out of the reſt, or what regard of duty & ſincerity they beare to God, which are not aſhamed in ſo bad a cauſe, to pretend a weather-beaten viſard of antiquity. The wooddy Satyres counſellers to the great god Pan.

The

The order obserued in the Discourse.

The method which I purpose by the grace of God to keepe in this discourse, shall first deliuer (after the manner of a breefe discouery) the causes that induced man to suspend his hope vpon such toyes of vnstedfast trust, as neither promise comfort in the present, nor assurance in the future. Then will I make it euident by full disproofe of all those kindes of Prophecie whereunto the people is addicted most, what emptie Cisternes haue bene digged by the labour of vngodly wits, *And how much sooner any man may drowne a Ioseph in the least of them, then take vp a Ieremy*, Gen. 37, 10. Ier. 38, 10.

Afterward, I meane to shew good reasons to the learned in the lawes of God, why not onely in the respect of duty and obedience to the Statutes of the Land, as diuers thinke, but euen of zeale and duty towards God, all they that will persist in Iesus Christ, *Are no lesse bound to fly the den of Prophets, then the Iewes of Dalida, for the lippes of both are like a dropping hony-combe, and their throates more bright then Oyle, but their tongues as sharpe as any sword, and their tongues more bitter then Wormewood.*

What Prophets are to be suffered in a Christian cómonwealth

Vpon these premisses, it must by consequent appeare, what kinde of Prophets may be suffered in a godly Common-wealth, and which is the infallible touch and right stampe of Prophecie, about which point, I meane (God willing) to take paine; after once the reasons, whereupon the weight and substance of the cause depends, haue beene enlarged.

Last of all, this Treatise shall be sealed vp with a full and perfect answer, to such seeming verities and deceitfull reasons, as haue beene vsed in defence of diuers kindes of propheſies, to deceiue the vulgar sort; which haue an eye to see, and an eare to heare, but no skill to iudge, nor learning to dissolue the doubts and scruples which are dayly scattered abroad by the malignant aduersary.

This I conceiue to be no lesse then the weight of the cause requires, as much as may suffice the moderate and gentle spirits, which endeuor not so much to cauill, as to vnderstand, & a great deale more, then the strongest Proctors of the other side shalbe able with a legion of Familiars to answer; not in respect the reasons issue from my pen, which may swerue in choise, but out of the bosome of truth her selfe, *Quæ magna est & preualet, which is great and preuaileth*, 3 Esd, 4, 4.

CHAP. II.

Of the causes that induced man to suspend his hope vpon such toyes of vnstedfast trust; as neither promise comfort in the present, nor assurance in the future.

The first reason of Diuining whispeters.

FIrst therefore, whosoeuer peizeth and esteemeth things, not as they seeme, but as they are, cannot deny; that pride of nature, with an inward eagernesse, to perke aboue the state and calling, wherein we were created at the first, according to the likenesse, but not in equality with God himselfe: inspired the first sparke of

of life, into the minds of all Diuining whiſperers. For, after Satan that ſlye Serpent, and profeſſed enemy to man, being farre more ſubtle and more wily, then all other creatures (euen as his off-ſpring are at this day, more wiſe, according to the iudgment of the world, that is in their generation, then the ſonnes of light) perceiued and diſcouered by watching at an inche, that, notwithſtanding God had planted our Fore-fathers in the ioyes of Paradiſe; yet ſtill he left them in a liberty, to chuſe either good or bad, and tenants in this bleſſed ſtate, but onely during their good demeanour, not for terme of life. He then found out no better ſleight, to trip them at their entry into this double courſe, and to deiect them vtterly from the type of happineſſe; then by prompting and ſuggeſting ſcruples of ſuſpect and iealouſie, to the mindes of theſe well-meaning ſoules; as if God (with a kinde of enuy) had forbidden them to meddle with this dainty fruite, foreſeeing, that forthwith vppon the taſte thereof, their eye-ſight ſhould be cleared, and the filme remooued in ſuch ſort: as they might not onely diſcerne betweene good and euil, (which was not poſſible, ſo long as they remained in this caue of ignorance) but beſide, they ſhould be *Tanquam Dij*, *Like Gods*, & (as it were) coequall vnto their Creator.

The ſubtilty of Sathan to our firſt parents.

Whereupon wee haue to note, that the marke whereat our firſt parents roued, was *Equality with God*: the Bowe where-with they ſhotte, *Vaine-glory*: the ſhafts, *Aſpiring thoughts*, fethered with *Misbeleefe*, and drawne out of the quiuer of *Vnconſtancie*: the wind which carried them beyond the marke, was *contempt of God*, Satan himſelfe gaue ayme, the woman (*as the weaker veſſell*) vndertooke to make the wager, & *Adam*, *by lending his ambitious and itching eares to lyes*, was abuſed before hee could deſcry the perill. *Remorſe, with ſhame and horror*, to preſent them ſelues before the face of God, vpon ſo foule a fact, ſtrooke *vp the Game*; the price was, *Baniſhment from bliſſe*, till the *bleſſed ſeede of another Woman, and a ſecond Eue*, ſhould *cruſh and bruiſe the ſelfeſame ſerpents head*, which was ſo proud a counſellor to diſobedience; till Chriſt, the ſon of *Eue, according to the fleſh*, ſhould reſtore vs to the place from whence wee fell, and diſſolue the chaines of hell, wherein the godly were detained euer ſince the committing of this fault, and *leade captiuity captiue*.

The marke which our parents aymed at, and their artillery to compas their intent.

Thus, by the promiſe of more glory then was due, we loſt the fauor which was aſſigned by meere mercy: by ſtaring on the Sunne, wee loſt the benefite of common ſenſe; by deſiring to know much, we grewe to know nothing, and though the diuell vndertooke to warrant vs, that we ſhould be *as Gods: yet we muſt dye like men, our breath is in our noſtrils*, and there is comfort in *Samaria*.

The loſſe enſuing by ouer curious couetouſneſſe.

Eua enim a diabolo mutuauit peccatum, &c. *Auguſt. in Hypogneſt.*

For *Eue*, ſaith S. *Auguſtine*, *tooke vp ſinne from Sathan (as it were) by lone*, vpon her owne bare word; her husband, by conſenting vnaduiſedly, ſubſcribed to the bond, *Vſura creuit poſteritati*, but the *burthen of the lone or intereſt*, hath euer lyen, and euer ſhall, *in the neckes of their poſterity. O quid feciſti Adam? &c. O Adam, what haſt thou done?* For, 4 Eſdr. 7, 47.

1 Cor. 15, 22. though the fault were onely thine, yet the fine is ours, and we taste euen by the sharpest sawce of our own experience, *In Adam, omnes morimur, we dye all in Adam, &c.*

Esay 14, 15. But why should I so much presse this president of a fraile and corruptible man, since *Lucifer*, one of the brightest starres in heauen, saying in his heart, before the foundations of the world were laide (as diuers of the best Diuines affirme) *That he would ascend vp into the heauen, exalt his Throne aboue the starres of God, sit in the Mount of the testament, in the sides of the North, and be like vnto the highest:* was deiected from his scaling Ladder into hell, and sleepeth with the vncircumcised. This was both the root, & the reward, of comparing with the mighty stroke, and wide stretching armes of God, and of presumptuous labour, to enquire and search the bottome of *concealed mysteries*, which ought to lye most secret in the decke, till the time wherein it pleaseth him to publish and reueale them, *either in his iudgement, or in his mercy.*

The roote & rewarde of proud comparing with God

The Paynims gaue more reuerence to the faigned Gods, then this amounteth to, they liued in a greater awe, and seemed more to tremble at supposed Maiesty, then we do at the presence of the true GOD of Hostes, as appeareth plainly by their figures. For what gained *Pan*, by comparing with *Apollo? Arachne* with *Minerua? Silenus* with *Mercury?* What gained *Semele*, by the sight of *Bacchus* the God of Cuppes, though shee were his Paramore? *Phaeton*, by managing the Teeme of *Phœbus*, though he were his Father? *Icarus*, by mounting vpward with his wings of waxe, though directed by *Dedalus? Farfalla* the poore Fly, by sporting with the flame, though for exceeding loue to light? the Birde that built her nest within the circle of the Sunne, for sure defence? The Satyres, that presumed but to kisse the coales, which *Prometheus* had kindled in token of humility? The lightning striketh at the tops of Mountaines, the Pine-Apples and Cedar trees are most subiect to the Windes, *Et plus plerunque habent ad ruinam, ponderis quæ sunt altiora.*

The figures of ancient histories, in testimony of presumption.

Lactan. de vera relig.

Beside, if God should alwayes vtter and reueale his Mysteries, by ordinary course of Art, *he were no God* (saith *Plato:*) or if men were made acquainted with the secrets of his prouidence by the gift of nature, they might claime the cheefe prerogatiue of high Diuinity: wherefore some things he reuealeth, as a carefull father to expresse his loue, others of more moment he concealeth, as a iealous God, to represent his glorie. The vailed Arke, 1 Reg. 5, 3. was to the *Leuites* health and comfort in distresse; but to the *Philistims*, a Cockatrice in the brunt of their calamities. While it rested in the Church, *A warrant of Gods holy presence*, while it wandered among Idolaters, *A Messenger of indignation*, 1. Iud. 5, 9. The light which shined before *Paul*, made him blinde for a season, *That he might see for euer*, and so great was the Maiesty of God among the Iewes, so long as they remained stedfast in the Couenant: as while it shined in the Sacred place, not one amongest the Priests durst either *step within the same*, or *minister*, 2. Par. 5, 14. 2 Par. 7, 4.

How the benefits and comforts of some men, prooue calamities & curses to others.

The Disciples wondered to finde Christ, *conferring with a Schismaticke*

ticke of Samaria, considering the Iewes refuse to deale with such: and yet not one would aske, Iohn 4,27. *Quid quæris, aut quid loquéris cum ea? what enquire you? Or what mooueth you to talke with her? Peter* was not suffered to know, *what should become of Iohn*, Iohn 21, 22. neyther durst S. *Paul* himselfe presume, to wade more deepely then discreetly, in the streame of prouidence.

The most that *Iacob* gained by tugging and contending with an Angell all the night, for any thing I finde, *was losse of sleepe, with the shrinking of a sinew*, Gen.32.31. *If thou search too deep* (saith *Esdras*) *thou shalt deepely wonder*, and why so? the reason followes, *Because neither can thy eye be satisfied with sight, nor thine eare with hearing*: 4 Esdr. 14. verse 26. Wherefore the counsell which the Preacher giueth, Prou. 23, 4. to *confine and stint our wisedome with certaine bounds*, is passing sound. Again, *In pluribus Domini operibus, non esse curiosum*, Eccl 3. 22. *not to be ouercurious or inquisitiue about the sundry workes of the Almighty, not to aspire to things which cannot bee attained by the frailty of our nature, nor to make enquiry after hidden mysteries, that are too deepe for vs*, Eccl.45.23. The sense of man is ouer-shallow for so deepe a Foord, which made S. *Paul* cry out, *O altitudo* to the Romanes.

Serching ouer curiously into Gods secrets, returneth ruine and confusion.

Lactantius inueighes exceedingly against al those, whose cheefe delight and exercise it is, *In concessa scrutari, To search for vnlawful things.* And *Tacitus*, in ripping vp the causes which induced a yong Gentleman called *Libo*, to repaire vnto such prophets (as wee blame) for counsell touching things to come, termes them *Stolida & vana, vel si mollius accipias miserando: Fooliſh and vaine things, or if we list to construe them with greater fauour, or in a milder sort, matters that moue not so much admiration as pitty.* Who seekes for knowledge, either in despight, or by manner of comparison with God: is like to speede as well as *Hipseles* Dogs, that barked at the Moone. Or as *Aristotle* our grand Philosopher, who cast himselfe into the Riuer *Nilus* (as some write) because hee could not finde by any labour or enquiry, from what head it yssued into Ægypt. It greeued him exceedingly to confesse his ignorance, in any point that might be searched out, or attained to by the wit of man. And yet a certaine lerned Father is of the mind, that *light footing maketh better speed in so deepe a sand. Et plus sapere interdum vulgus, quod quantum opus est sapiat. And the vulgar sort may be reputed wiser oftentimes in this, that they are no wiser then they ought to be.*

de falsa. sap. lib. 2 cap.20.

Annal lib.2.

Danger of enquiring in despight, or comparison with God.

Lactan. de orig. err.

Wee must remember that poore *Bethelem*, which was a village least accounted of among the Iewes, became the braueſt of them all, according to the sentence of the Prophet *Micah*, whereas proud and scornefull *Capernaum*, for presuming to aspire and perke aboue the clouds, according to the sentence of our Sauiour, Math.11.23. *Qui se exaltat &c.* was brought downe to nothing. God loued *Dauid* for his plaine simplicity and singlenesse of heart, and turned all the practise and deuise of false *Achitophel* into smoake, 1 Par.29.27. *He picketh out the follies of this world, to confound the politicke. He granteth wisedome vnto those that are*

The diffrence betweene proud aspiring, and lowly humility.

not high-minded, but captiuate their reason to his rule, 1 Cor. 1.27. And as wee reade in *Bernard*, *Liketh better of that ignorance in nice and daintie mysteries, which confesseth, but presumeth not: then of a brawling kinde of knowledge, which presumes, but vnderstandeth not. Non est necessarium, It is not necessary* (saith the Preacher, Eccl. 3.23.) *to behold those things with our eyes, which are concealed in a cloud, or vnder a misty veile,* and that for two causes. *The first, for that Futura nullo sciri possunt nuntio: Things which are absolutely to come, cannot be learned or enquired out by any Messenger. And then, because it is as cleare as truth it selfe,* That *Qui scrutator est maiestatis, opprimetur à gloria:* Prou. 25.27. *Hee that is a searcher of the Diuine Maiesty, shall be daunted and oppressed by the brightnes of his glory.*

Two especiall causes, why congealed matters ought not to be boldly pryed vnto.

This may be one, although perhaps not the sole or onely cause, why God commanding, *That none but Aaron and his sons should set their foote within the sacred Vaults, and secret places of the Temple,* stinteth vulgare persons within such narrow bounds, as he would not suffer them to pry or peepe at any thing within, vpon pain of death before the same were folded vp with reuerence, Numb. 4.20. In Egypt, they that were most perfect and precise in the trade of Propheſie, would not afford the perfect skill thereof to any other, then their cheefest God. As if it were a gift of too great valew and account, to bee communicated vnto such base kindes of men, as might either be withdrawne and wrested by the force of tyranny from the rule of truth, or abused by the veile of ignorance, or corrupted by the baite of honour. S. *Paul* aduiseth al men, *rather to be timorous, then ouer-bold,* Rom. 11. 20. which the Preacher calleth, Eccl. 7. 17. *Tantum sapere quantum necesse est, To be no wiser then is requisite, least we be amazed. Elias* vnderstood no more of future things, then it pleased God by fauour to reueale: as appeareth by the manner of his dealing with the Sunamite, 4 Reg. 4. 17. *Dominus celauit, mea & non indicauit mihi, God hath concealed this from me* (saith the Prophet) & *hath not declared it.*

A rule obserued in Egypt, for such as were precise in propheſie.

The Angell which was sent to *Esdras, could say nothing touching life,* and in the word of God, it is expressed as a principle, *That they which liue vpon the ground, cannot attaine to perfect knowledge of the things that are aboue,* 4 Es. 4, 2. *Corpus enim quod corrumpitur, aggrauat animam, &c. For the drosse of this corruptible body maketh the soul more ponderous,* Sap. 9.15. *God iudgeth not as man, neither can his counsels be comprized within the compasse of our fraile capacity,* 1 Reg. 17.7. Tob. 3.22. The mother of our Propheſies is *Pride,* the sister *Emulation,* the grandame *vile ingratitude*: and therefore, according to the *nature of the roote, we deeme of the branch,* Rom. 11.16, And (as the Prophet speaketh, Ezek. 16.44) *Sicut mater & filia, as the dam is, so proues the daughter.* To challenge more thē falleth to our part to play, is for all the world, as if a man would sayle against the streame of order, and the winde of prouidence. For though the Scriptures call vs Gods sometimes, *because we are the sonnes of God, by adoption and grace:* yet our dayes are numbred, and the pleasures of this

The mother, sister, & grandame of our propheſies.

this life ſhall haue an end, *becauſe we were the ſonnes of Adam by tranſgreſſion.*

The glory of this world is ſmoake, the wiſedome is folly, the delights vnſtedfaſt, the deſires irreſolute, and very life it ſelfe, from which (as from the diſtaffe of the Deſtinies) ſo many miſeries and great miſhaps are daily ſpun, is ſo brittle and vnſure: as in the word of God, it is compared often to *the print of an Arrow in the aire*, of a *veſſell in a running ſtreame*, of a *viſage in a glaſſe*, what would you more? To *a blaſt*, *a bubble*, *a flower*, *a pilgrimage*, *a vapour*, and *a ſhadow*. Wherefore, as it were a fooliſh bargaine, to *purchaſe all the world with hazard of our ſoules*, ſo were it in all points as great & groſſe an ouer-ſight, to ſeeke help where no truth is found, or to preferre the perking Cedars, which gaue ſhadow to the wicked Prieſts of *Baal* and *Aſtaroth*, before the ſilly Goord, vnder which the Prophet *Ionas* ſlept in his way to *Niniuy*. The glory, wiſedome, delights, and deſires of this world.

By this we ſee, the firſt originall of mens vnruly labours, to diuine of accidents to come, and that before the plumes of peeuiſh pride, which is defined by Saint *Auguſtine*, to be: *Peruerſæ celſitudinis appetitus, The coueting of peruerſe height or dignity, betrailed in the duſt (or rather aſhes) of repentance and humility*. The diuell will not ceaſe to egge vs in the wonted manner, to the ſearch of myſteries vnſearchable, and making bold compariſons with the Almighty: but whoſoeuer hath bene trayned by *ſincere aduice*, and taught to ſtoope downe vnto the lure of an humble heart, ſhall neuer want a ſuccour and ſecure defence in the foulеſt weather. The originall of mens labors, in diuining of accidents to come

CHAP. III.

Of diffidence and diſtruſt in Gods power: A ſecond reaſon of mens ſeeking after beguiling remedies.

ANother cauſe, which driueth men to ſeeke for theſe deceitfull remedies: is deepe miſtruſt and diffidence in God himſelfe; which tendeth to the wracke of ſoules, and derogation from his moſt Diuine and Sacred Maieſty. For, if our truſt were wholly planted in the feare and loue of him, if we thought he were as willing by his mercy as able by his might, *To refreſh our labors, and releeue our wants*; if wee were perſwaded, *That his ſinewes could not ſhrinke*, and that *not one can periſh, which delighteth in the ſhadow of his holy wings*: we would not lurke and loyter in the craſie bulwarkes of vnſtable hopes, which are compared aptly by the Prophet *Nahum*, *to the ſhelter of a naked hedge in a froſty night*, Nah. 3. 6. nor repoſe the weight of all our fortune in this life, & fauor in the next, *vpon a ſtaffe of reede*, 4 Reg. 18. 21. which pierceth through their hands that leane vpon it with aſſured confidence. Derogation from the power and maieſty of God.

May wee not demand of fleſh and blood, what colour of iniuſtice it could

could euer finde in *the holy One of Iſrael*, whereby it might be moued, to forſake the beaten path of ſingle truth, and purſue the tractes of vncertaine wandering? Was it *Baal*, that in *the day time went before the people in a pillar of a Cloud: and by night, of fire*, Exod. 13. ver. 22. becauſe they ſhould not want his aide at any neede: or rather hee, that made both *Baal* and all his Prieſts, *to ſweate and broile by the preſence of his Prophets*? Why then ſhould *Saul* forſake the lawfull miniſters of truth, to *craue aduice and counſell of the Sorcereſſe?* 1 Reg. 28. 6. Why ſhould vnfaithfull *Aſa*, giue more credite to the rules of Phyſick, then to the promiſe of *Iehouah?* 2 Par. 16. 12. Why ſhould wicked *Ochozias* demand reſolution touching his recouery, of *Belzebub the God of Acaron*, when the *Holy One of Iſrael* is alwaies ready to attend their cries that depend vpon his fauour? 4 Reg. 1. 3. Why ſhould *Achab* preferre the dreames of *Zedechias*, before the meſſage of the Prophet *Micah*, from the verie mouth of God, *becauſe he would not greaſe his head with Oyle*: 3 Reg. 22 27. as the Prophet *Dauid* ſpeaketh by aſſentation, nor content him in his humors? Pſal. 140, 5. Why ſhould the *Centurion*, which vndertook the charge of conducting S. *Paul* to *Rome*, beleeue the Maiſter of the ſhip, which had loſt his marke in foule weather, before the bleſſed Apoſtle, whoſe word was a certaine Oracle to the Miniſters of GOD in their aduerſity? Acts 27. 11.

The malice of ſinfull nature, againſt the might and louing care in God towardes his children.

Wee are not ignorant, that none can bee ſo mighty, *as the God that made vs*, nor is like to be ſo kinde, *as that louing Father which hath fed vs from our tender youth*: & yet the malice of our ſinful nature, is ſo preposterous and beetle blinde, that rather then the *pride and wantonneſſe of fleſh*, ſhall want a ſilly prop: to *vnder-ſhore the ruines of olde Adams walles*; the very ſoule it ſelfe, *which Chriſt hath ſealed with the ſigne of Tau*, and redeemed by the *merites of his death*, ſhall pay for it. The diuell drawes his knowledge, from the ſufferance of God, and therefore, what a folly were it, to depend vpon the title of a Tenant, which holds neither by Soccage, nor Knights ſeruice, *but by curteſie and ſufferance at will*: when we may take a ſtate from the Lord of Lords (if we liſt to pay *the fine of our Repentance*) not for our ſelues onely, nor for the ſpace of one and twenty yeare, *but for our heires for euer*? Who craueth fauour at the Gaolers hand, that may receiue it from the Prince? Or who thirſteth for the pits, that may drinke at the Fountaine? *Væ enim illis cum ego ab eis receſſero.* For, *Woe be vnto them* (ſaith God by the Prophet *Hoſea*) *when I haue haue departed from them*, that is, when I haue giuen them ouer, Hoſ. 9. 2.

The Diuell is Gods tennant but by ſufferance and curteſie.

Our God *is a ielous God*, he wil not be ſerued nor honored by halfes, *Neither will he reſigne his glory to another*, Eſay 42. 8. *No man can ſerue two Maſters*, that draw ſundry wayes, *Wee cannot hold both of God and Mammon: for the cleauing and adhearing vnto one, is the quite and abſolute renouncing of another. There is no fellowſhip betweene light & darkneſſe, betweene Chriſt and Beliall, between Faith and Infidelity, between the Temple of God and Idols, betweene the Table of God and diuels*, 2 Cor. 6. ver. 15.

God cannot endure to haue any competitors.

2. Cor.

2 Cor. 10. 21. The word of God forbiddeth vs, *To weaue one Garment both of Wollen and Linnen, to plough with an Oxe and an Aſſe, to ſerue God and Baal, to halt on both ſides, to be neither hot nor cold, to dwell both in Sion and in Samaria, in Ieruſalem and Iericho:* For, *Cor vnum, via vna: There is but one heart and one way* ſaith *Ieremy*, Ier. 32, 29. and to the like effect ſpeaketh another Prophet, *Both God and his name ſhall be one*, Zac. 14, 9. *&c.*

The Scriptures vtterly reiect all thoſe, *That make fleſh their arme:* and how much more that wicked crew, which make hell gates their Horizon: For, *Better is one cluſter of Grapes in Ephraim, then the dropping vintage of Abiezer; better a poore lodge in Bethel, then a Pyramides in Egypt: better the roome of a Porter in the houſe of God, then a golden Palace in the kingdome of the Reprobate.* Our hearts ought to be ſincere and ſingle in the ſight of God, as *Rechabs* was to *Iehu*, Iud. 8. 2, If we looke to be aduanced and lifted vp into the carre of honour: God abhorreth thoſe, that can both laugh and weepe, frowne and flatter, gloſe and ſting together, and at once, vnder one painted vizard, and double faced Ianus of hypocriſie. *Rebecca* being wonderfully greeued and perplexed, *with the ciuill ſtriſe which ſhee felt within her wombe: repaired vnto God himſelfe for counſell*, who reuealed his intent and purpoſe in that myſtery, 2. Par. 20. 12.

They that doe make fleſh their arme, are vtterly reiected by God.

The cheefeſt hold and ſhoot-anchor, that godly *Ionas* found in the ſurges of diſtreſſe, *was to aduance both heart and hands to God alone*, who ſendeth many greeuous plagues, for proofe and triall of our faith, that afterward he may bee mooued in his mercy, *to reward it with an ouerrunning meaſure.* Thus dealt *Dauid, Ioſias, Ezechias*, with the generall comfort of Gods choſen Saintes, when either they were tempted by their home-bred enemy, enflamed with the rage of emulation, or aſſaulted by the world: which dooth, and euer will, proteſt her ſelfe, *A kinde and tender mother to the wicked, but a curſed and malignant ſtepdame to the godly*, Iohn 15, 19. *Peter* would repaire for counſell to none other *Then to the word of God himſelfe, which was the word of Life*, becauſe hee knew, that onely Chriſt muſt be the Pilot of his courſe, and the port of his entry, Iohn 6, 68.

In all matters of diſtreſſe our repair muſt be to God onely, and no other.

We know, that *God is alwayes neere at hand, to all that call vpon him with a conſtant faith*, Soph. 3, 8. He commandeth vs to range no further then his law preſcribeth, for intelligence of things to come. *Ad legem potius & teſtimonium, &c. we rather ſhould come to the law and teſtimony of his owne mouth*, Eſay 45, 11. becauſe *to vtter or diſcouer ſtrange and new things before they come to paſſe, he claimeth as a parcell of diuine prerogatiue:* Eſay 8. 20. It is God that hath created man, as a ſcholler in this life to learne, man hath not made himſelfe as a Maſter, to commaund or counter maund what is aboue his Horizon: *His hands haue caſt the world as it were in a mould, and ſtretcheth out the skirts of heauen, like a robe of Maieſty.* The deſires of men are light, the markes whereby they take their ayme not ſtable, and the geſſes of a rouing head are infinite.

Conſtancy in faith maketh God preſent with vs in all our neceſsities.

Man made as a Scholler to Learne, not as a maiſter to command.

I deny not, but a Meſſenger from a forraigne land, as wee reade in *Salomon, is like a cup of cold water to a thirſty ſoule*, Prou. 25,37. but wee muſt take great heede withall, that this *Meſſenger be ſent from God*, Ier. 14,15, that his errand be *inſpired from aboue, not coined for a purpoſe, and that the meſſage be not of that kinde*, whereof the Spaniſh Prouerbe ſpeaketh, *Da lueng as vias, lueng as mentiras*, From long iournies, large lyes are affoorded, &c. For like ſoile, like ſeede; like flower, like fruite; like labourers, like husbandry; like lips, like Lettice, & where the groundworke is not ſure, the frame which reſteth and is built vpon the ſame, cannot be dureable. *Men ſought not God* (ſaith the Prophet) and therefore *they could not vnderſtand*, Ier. 10,21. As if hee ſhould haue taught in plainer termes, that blindneſſe were the iuſt reward of incredulity. In this reſpect S. *Iames* aduiſeth vs, *To ſeeke wiſedom if we want it at the hand of God*, Iames 1.5. And why not by another meane? The reaſon is ſet downe by *Salomon*, Prouer. 2,6. becauſe *Ex ore eius ſapientia*; and whoſoeuer walketh with any other ſtaffe, may wander, but hee cannot profite.

Long iournies do affoorde large lies.

We finde, that *Saul* had no ſooner ſhaken off his priuy coat *of confidence and truſt in God*, but hee was deadly wounded with one dart of mortall ſinne, and eftſoones with another, till at the length he waxed deafe, in ſtopping his indurate eares againſt the call of God, according to that rule of *Salomon*, Prouerb. 18.3. *The wicked man which hath beene plunged once in the depth of ſinne, beginneth to diſpiſe, but ſhame and diſhonor follow. Propter hoc enim, &c.* For in this reſpect ſaith *Paul, the wrath of God diſcended vpon the children of diſtruſt and incredulity*, Ephe. 5. 6. which by no greater meaſure of true faith then one graine of Muſtard-ſeede amounteth to, might haue remooued Mountaines. In like ſort, thoſe wilfull men, which (as the Prophet writes Ier. 18.12) declining from that conſtant hope, which is the ſalue of diſcontented minds, cried out in fury *Deſperauimus*, are ſaide forthwith to thruſt their hands among the thornes of voluntary ſinnes: proteſting, that from that time forward, they would execute the peeuiſh malice of their hearts, & liue after their owne fancy.

Where confidence & truſt in God is forſaken, ſhame and diſhonor muſt needs follow.

Thus, when we flye before the face of wanton feares, wee ſlip into the gulfe of reprobation: from whence it is not poſſible to ſcape, til the laſt man be borne, and the laſt fee diſcharged. *If God be on our ſide*, wee neede not feare who skirmiſh in our face: if not, we ſtriue againſt the ſtreame, and vnaduiſedly conſume and caſt away that ſeede, which being better vſed and employed, might bring foorth fruite fiue hundred fold, &c. For, as the Figge-tree which vvas curſed by the mouth of God himſelfe, Mat. 21,19. *brought forth leaues without fruit*, and as S. Iude, verſe 12. complaineth of the flitting clouds, which promiſed, but let fall no raine: ſo doubtles, the glozing propheſies of vvicked men, are a kind of ſcience vvhich vvas neuer grafted by our heauenly Father, and therfore can be good for no man that is vvell affected.

Flight before wanton feare, trips into the gulfe of reprobation.

Glozing Propheſies of bad men, neuer allowd by God

Chriſt vvas content to die for his mortall enemies, and vvill he not direct

direct the compaſſe of his friends? He bare the burthen of our ſinnes, which was the greateſt and moſt greeuous of all other, and will he not regard our humble ſuite, when we depend vpon his prouidence? Hee *rent the vaile*, that all men might haue free paſſage and acceſſe vnto the *ſeate of Grace*, and hath he left no other Lanterne, to direct our ſteppes in ſtony wayes, then propheſies of addle heads, which neither agree with his expreſſed will in other things, nor our behoofe in theſe, with his honour, nor our duty? Yes certainly, the ſelfe ſame Charter which concludeth, that the godly King *Ioſias* therefore loued God ſincerely, becauſe he baniſhed *Pithones* and *Ariolos* Soothſayers, and ſuch as diuined by Familiars (as we call them) out of the land. 4 Reg. 23, 32. wil likewiſe iuſtifie this principle of *Lactantius*, a learned Father of the Church, *That whoſoeuer dealeth in this manner, Vitam & ſalutem immolauit, hath ſacrificed both his life and his ſaluation.* Whereunto wee may likewiſe adioyne the verdict of *Chriſoſtome*, *That to eſteeme and make account of ſuch diuining whiſperers, as raiſe a gaine of hypocriſie: is to make flat ſhipwracke of that ſeruice and obedience to God, which we promiſed in baptiſme. For he that will be aduiſed by a Prince of error* (ſaith *Bernard*) *ſaued without a lawfull mean, or conducted by vnskilfull guides, is not ſound but ſicke; not wiſe, but wilfull; not in ſtate to proſper, but in caſe to periſh.*

Lact. de ori. err. lib. 21. cap. 17.

Chriſoſt. in diuerſ. homil. 7.

Let vs put caſe, that for puniſhment of incredulity God would caſt vs off, as ſometime he did the Iewes: would Sathan (thinke wee) take vs into guard? who by the malice of a ſpoiling nature, wanders vp and downe *like a roaring Lyon, ſeeking whom he may deuoure?* 1 Pet. 5. 8. and would (vndoubtedly) make hauocke in the fold of Chriſt, if his prouidence had not already curbed and reſtrained him ſo ſhort, that he cannot ſtep nor ſtart one inche beyond the bounds and limites which are appointed as a Jayle or priſon of iniquity. Saint *Auguſtine* compareth the Diuell in his greateſt ruffe and iollity, vnto thoſe eager Labourers, *which digging at the mettals, want neither will nor inſtruments, as Mattockes, Spades, &c. to reach euen to the center of the ſoile if it were poſsible:* And yet (for all that) neither they, nor Sathans miniſters, which are alwayes Mining in the dealings of this world, dare preſume to digge more deepe or wide, by the bredth of one ſtraw, then God *which is the Maſter*; or his Angelles which are ouer-ſeers of the worke, will ſuffer them.

S. Auguſtines compariſon of the diuel.

The diuell durſt not for his eares attempt the ſpoile of *Iob*, before he had obtained leaue of God himſelfe: and then, but for triall of his vertue neither: and with this reſtraint, that howſoeuer he were vſed with his goods, which were but chippes, and fortunes Tennis-balles, Iob. 1, 12. *Ne manum in illum extenderet, That he ſhould not in any wiſe, ſtretch forth his hand againſt his perſon.* He could not ruſh into a filthy heard of Swine, Mat. 8, 31. without a ſpeciall grant: although this kind of Cattle were the fitteſt of all other, to lodge and entertaine a muddy gueſt, that delighteth in nothing that is pure and holy. Man may be retro-

How the malice and power of the diuel is limited and reſtrained by God.

grade in the courſe of vertue, but God is faithfull, and permitteth no man *to be tempted aboue his ſtrength*, 1 Cor. 13. Hee knowes aſwell the meane to deliuer his elect and choſen from the danger of aſſault, as to reſerue the wilfull till the *day of dreadfull ſentence* to be puniſhed, 2 Pet. 2, 9. Wherefore, I may be bold to ſpeake of this kinde of Prophets, as *Baruch* doth of Idols, to the ſame effect, though in another ſort. *They deliuer not the feeble from the ſtrong: they ſaue no man from death: they reſtore not the blinde to ſight, nor comfort any man in miſery*, Baruch 6, 35. To conclude, *Nullum Dei opus cumillis, There is no worke of God, nor ſign of grace among them*: and therefore they may be recounted among thoſe which *are wiſe in miſcheefe*, as we reade in Ier. 4, 21. but *can do nothing that belongs to godlineſſe*: wee may deeme by the fruits which follow. For, *Nunquid Demon poteſt aperire oculos? Can a Deuill open or vnſeale your eyes*, ſaith our Sauiour Chriſt in the Goſpell? Iohn 10, 21. No rather will he bleare them with a miſt of errour. Is it poſſible for any man, *to caſt out diuels in the name of Belzebub*, the great fiende of hell? No, that were againſt all reaſon, ſince no ſtate or regiment which is diuided in it ſelfe, can long continue, Luke 11, 17.

What power ſuch counterfet Prophets haue in their propheſies.

God neuer giueth his aſſiſtance, but to good ends and purpoſes.

We confeſſe with S. *Paul*, Rom. 8, 28. that to thoſe that loue GOD faithfully, and as they ought, *All things turne to good*; but note withal, that he doth neuer otherwiſe aſſiſt his ſeruants, then *in bonis*, in good things, 2 Par. 19, 11. and therefore *we may proue much, but we muſt holde the beſt*, 1 Theſ. 2, 5. *and though all things be lawfull* in that ſence which the Scripture meaneth, *yet all things are not expedient* in that manner which our heart deſireth, 1 Cor. 6, 12. Our names were giuen vp to God in baptiſme, at vvhat time we made an entry to the way of life: & therefore we may neither turne to the left hand, nor the right: but they that haue receiued earneſt from the diuell, take another courſe, and a ſingular delight, in *making Princes merry with their malice*, as the Prophet ſpeaketh, and the *people with their leaſing*, Oſea 7. 3. The *Diuell is a liar, and a father of that faculty*, Iohn 8, 44. his end his horror, his meane abuſe, and his purpoſe miſcheefe. *May we gather figs of a Thiſtle, Grapes of a briar, or Roſes of a nettle?* I thinke not. *Can we finde a right wiſe man in Tyre? Or a chaſte virgin in Sodome*? Much leſſe no more is it poſſible for vs, to reape any godly fruite or benefite, by any kinde of counſell or aduice, that proceedeth from the practiſe of a common enemy, further then as ſometimes it pleaſeth God, to transfer the malice of a froward heart, to the ſafegarde and protection of his ſeruants: as in the ſale of *Ioſeph* into Egypt, in the drift of turning *Balaams* curſſe againſt the Reprobate, in redeeming all mankinde from hell, by that diſhonourable death vpon the Croſſe, which was inflicted vpon the guiltie.

No benefit can be receiued from the counſel of a common enemy.

Ephraim went to *Aſſhur* ſaith the Prophet, Oſe. 5, 13. *& to the wreakfull King*: but what good euent ſucceeded vpon ſo long a iourny? Marry this forſooth, *That Aſſhur could not cure their wound, nor releaſe them from the chaines of ſeruitude. Saul* brought the weighty cenſure of Almightie

Miſcheef happning by mens owne wilfull proceeding.

mighty God vpon his owne necke with greater ſpeed, *by conferring & conſulting with the Sorcereſſe* Ochozias, *by demanding counſell touching his diſeaſe, of Belzebub the God of Accaron*; yeelded vp both the life of this world, and hope of the world to come, as a fine for moſt deteſtable ingratitude, 4 *Reg.* 1,5. The tender childe of *Ieroboam* was cleane ſwept away, by the blaſt of vntimely death; *for the golden Calues which his wicked father had erected*, as it were in deſpight of God himſelfe, *in Dan and Bethel*, 3 *Reg.* 14,9. In like ſort, *Manes* that vile Hereticke had no ſooner vndertaken the cure of the Kings ſonne of *Perſia, but it deceaſed in that very moment*. Soc. lib. 3. ca. 5

The text aboundeth with examples of the Sorcerers in *Egipt*, which were able to bring Frogs and Graſhoppers vpon the Land, with diuers other plagues: (as *Pandora* with her box of malladies, infected al the world) but neither could ſhe nor they, releaſe and rid the Country from the ſame, without helpe of a godly *Moſes*. Much after the ſame manner, the Prophets of this time wil giue a likely gueſſe or aime at the falling out of miſchiefes, plotted by themſelues, our Witches alſo will not ſticke to pinch and pine their neighbours Cattle, kil their Pullen, turne their Ale, and hold their credite with the ſimple people by ſhrewd turnes: ſuppoſing it to bee ſufficient for the maintainance thereof, if eyther they can moue the world to feare or to admire; but there is not one among them to be found, *that worketh any good, no not one, their throate is an open Sepulcher, and their ſteps leade to hell:* and as the Prophet ſpeaketh, *Ier*: 4,22. *Sapientes ſunt ad mala, bona autem facere neſcierunt*. The power & practiſe of the Prophets and Witches of theſe times.

I could enlarge my ſpeech vpon this point, in prooving, how preciſely the Prophets imitate the tyrant *Naas*, *in demanding our right eyes for tribute*, 1. *Reg.* 11,2. that is, *the light of our religious vnderſtanding*: but I paſſe it ouer. *The Diuell their great Oracle, neuer taketh any paine or trauaile*, ſaith good old father *Gerſon*, *without certaine hope and promiſe of reward*: let him haue his ordinary fee, which is aſſured confidence in wicked artes, *and he will promiſe all the world*, as hee did to Chriſt, though that promiſe euer proueth voide, and deſolueth into nothing? The ſleight & practiſe of this gameſter, is to hoiſt vs vp with pretence of fauour and faire promiſes: that afterward hee may be ſure to trice vs with a greater hazard, as I meane to proue, when I come to publiſh and recount the manifold miſhaps of ſundry perſons of great calling; which forſooke the pleaſing ſprings of ordinary knowledge, for the pits and leaking Ceſternes of the Diuels ſophiſtry. The diuel wil doe nothing without hope and promiſe of reward.

It is enough for vs to learne by this, that nothing is more oppoſite to conſtant loue, then miſtruſt and iealouſie: nothing more offenſiue in the ſight of God, *then confidence repoſed in an arme of fleſh*: nothing that more enciteth fooliſh men to queſt vpon the glimſe of future light (which no carnall eyes can poſſibly diſcerne) then caſting of vnfaithfull and miſtruſtfull doubts: leaſt eyther our almighty God & louing Father be lodged as the Prophet ſaid of *Baal*, 3. *Reg.* 18,27. *in* Nothing more contrary to conſtant loue, then iealouſie and diſtruſt.

diuerſorio, in his Inne, ſo as he cannot heare, or ſo forgetfull of his ſeruants, *as he will not helpe,* or ſo voide of ordinary meanes, *as it lyes not in him to releeue vs in neceſsity.* Neyther let it moue vs, that God granteth not vpon the ſudden, whatſoeuer importunity can aske: for ſometimes he reiecteth our requeſt for our owne behoofe, as he dealt with *Paul, 2 Cor. 12, 9.* and granteth to the wicked at another time their own deſires, to their vtter ouerthrow, as appeareth in the Scriptures, *1. Reg. 8, 9.* And heereupon, S. *Auguſtine* gathereth a comfortable and a certaine rule, *That whenſoeuer we craue any thing of God, with zealous prayer, and ſincere repentance for our ſinnes, which is both fit for vs to receiue, and for him to giue, Aut dabit quod petimus, aut quod nouit eſſe vtilius: eyther he will grant the ſame which we require, or what he knowes by prouidence to bee more profitable.* Our vnderſtanding in the matters of the world is limitted, and may erre in choiſe, the wiſedome of God is infinite, and therefore can neuer ſwerue by direction. To conclude, as it is certaine that God will neyther caſt off thoſe that depend vpon his care, nor protect or warrant any man, that diggeth vnder ground for Pipes and Conduits of intelligence; ſo nothing is more euident, then that diſtruſt (eyther in the will or in the worke of God) is that Gadbee, which hath vrged and prouoked many wanton wits, to ſeeke for other naked helpes, which alwayes ſhrinke before a ſtorme, and giue them ouer in their moſt neceſſity.

God ſomtimes reiecteth good men, & granteth the wicked their deſires.

De doct. chriſt

Diſtruſt in the will or works of God, the onely motiue to the ſeeking of vnlawfull helpes.

CHAP. IIII.

Of mens vaine and raſh credulity, in crediting idle and fruitleſſe hope of things which neuer did, or at any time can come to paſſe.

FVrthermore, the pliant readineſſe of brainſicke fooles to cheriſh idle dreames and fancies, euen as babes of their owne begetting, to aſcribe diuinity to vaine conceits, to flatter themſelues with a fruiteleſſe hope of things, that neyther did, not can euer come to paſſe, and to beleeue that whatſoeuer certain Mountebanks pretend, is truth, and that there is ſmall difference betweene the ſhew of ſeeming Prophets, and the ſubſtance of true Propheſie. Laſt of all credulity, to ſpeake plaine Engliſh, the Nurſe of error, hath beene another certaine cauſe, why ſo many ſimple men, declining rather after ſhaddowes of apparance, thē diſcoueries of proofe; haue bene ſo groſſely blinded with the vanities and maſcarados of abuſe, as neyther they could flie the chaſe which leadeth to decay, nor ſhunne that Lyons den, wherein ſo many ſteps of entry, but not one of ſafe returne, may bee diſcouered. *Non enim cum falluntur iſti, &c. For our manner is not,* ſaith *Chryſoſtome, to reproue thoſe Prophets when they ſwerue, which is their common guiſe; but to admire them, when they iumpe vpon a point of truth, though beſide all rules & grounds of certainty: which chanceth very ſildome.*

Credulity the onely Nurſe of idle error.

In 2. Epiſt. ad Tim. hom. 4.

We need not riſle in the Monuments of former times, ſo long as the

the preſent age wherein wee liue, may furniſh vs with ſtore of moſt ſtrange examples. For though we haue beene yearely mated, and abuſed with blinde Almanacks, in ſuch a ſort, as whoſoeuer buyes the ſame as directories eyther of the weather or of the world; may be truly ſaid, to bee made a foole for good lucke ſake vpon the firſt of Ianuary, though the Prophets and Wiſemen, as diuers call them by a figure in this age, deliuer not fine gold for braſſe, as *Glaucus* did to *Diomedes* in exchange, but ſmoke for ſiluer, though the veſſels of our ordinary trafficke in this kinde, bring home neither Gold nor Siluer, like the fleece of *Salomon* that trauailed to *Ophir*, but pyld Apes and Peacocks: yet are we prone and eager ſtill to put foorth the ſtocke of all our wits and faculties, in hope of chips, with no leſſe pining thirſt of nouelties, then if the world of vanities were newly to begin, and the race of folly could neuer haue an ende. The wiſer ſort of men hath euer made their cheefe account τὸν δυτερον φρονεῖν of the ſecond wit which comes by purchaſe: but nothing warneth vs againſt the third and fourth abuſe, which retchleſſe manner growes vpon ſimplicity.

The groſſe & yearly abuſe, in giuing credite to blinde Almanacks.

3 Reg. 10, 22.

The vulgar ſort at *Athens* were ſo fooliſh, as to thinke that *Minos* was inſpired in a certaine hollow Caue or Vault by *Iupiter*, with ciuill lawes: which forthwith vpon his comming out, while dame Folly was in her cheefeſt pride, he made to be enacted and approued by conſent of the people. The *Romaines* helde the like conceite of *Numa Pompilius* their King: as if he neyther had inuented or perſwaded any law, without aduiſe of the Nimph *Egeria*, with whom (for a better colour of the guile) he pretended priuate conference. This groſſe credulity, the mortall and profeſſed enemy to conſtant faith, bewitched diuers learned men ſo farre, and *Plato* with the reſt; as they beleeued certainly, that *Socrates* the Paynim, was directed as a ſecond *Iſaac*, by an Angell from aboue; wheras in very deed, eyther there was no ſuch thing, or if there were, it was the light of nature, *which teacheth vs*, ſaith *Origen, the way to vertue, without any prompter of experience.*

The folly of the vulgar Athenians conceming Minos

In 4. Ind.

With theſe we may compare the ſwarmes of ſimple and ſeduced ſoules, who thought that where *Dagon* was, the field could not be loſt: that *Bell* deuoured all the Kings allowance for his dainty fare: that God ſpake by blockes and carued ſtones: that Chriſt, who came to ſaue the world by blood, ſhould tyrannize with externall pompe and ſhining Maieſty: that *Mahomet* the glozing Sicophant, was inſpired with a Doue: that *Munzer* was incited and prouoked by a bleſſed ſpirit, to raiſe the powers of *Germany*: and a multitude of others, whoſe blockiſh ignorance deſerueth not ſo much as the flouriſh of a penne; much leſſe the record of antiquity. Both all and euery one of theſe, was led to credite not a truth in deed, but a common error, ſoothed & augmented by the voyce and warrant of ſuch wily perſons as made profite of their imbecility, in which reſpect it is confeſſed by themſelues, *That Oracles and Idols neuer waxed dumbe, till men became incredulous:* as if our lightneſſe in beleefe, had bene their tongue, and our

Swarmes of ſilly ſoules haue bin abuſed by abſurd credulity.

Cicero de diuin. lib. 2.

ouerſight, their credite.

It may ſeeme ſtrange to thoſe which ſpy light at a narrow loope, that any man could be thus groſſe, as to delight in ſhaddowes: but whether ſuch diſorders ſprang, as *Tacitus* ſuppoſeth at the firſt, *In adulationem præſentis potentiæ, or by ſimplicity and ignorance in very deed*; the matter is all one, for that they mounted by degrees to this exceeding height, and brought themſelues into conceite, by long continuance. For as the giddy people, waxing wanton by long ranging in the leas of pride and liberty, had need be curbed at the ſtreighteſt link of awe; ſo doubtleſſe their facility to wonder at vaine toyes, which carry ſtrange apparance to the world, was ſuch at the firſt, as no glozing Prophet could ſay more then they would ſweare, and for *Magnas gratias*, as *Terence* ſayes, they made vp *Ingentes*. Whereupon, as rumours by the winde of ſundry mouthes are mounted farre aboue the pitch of a common reach, and the ſtrength of fame encreaſeth by the length of trauaile; ſo by their impulſiue means, the greater ſort which euer wanteth skill to diſcerne and iudge, were moued to admire the ſpirits of vaine men, before they proued as they ought, *an ex Deo eſſent, whether they were of God, or otherwiſe. Philip.* 1,10. 1 *Theſ.* 5,21. 1 *Iohn, chap.* 4. *verſe* 1.

Hiſtor. lib. 3

Rumors by diuerſity of mouths reach very farre, & win credite.

The firſt conceite is like a clodde of ſand, which gathering more ſtore of matter by diuerſity of tydes & tract of time, becomes a ſhelfe, and at the length a barre, to wracke veſſels of the greateſt burden. And touching men *which bend and apply their eares to the blaſt of euery whisking winde* (as *Cæſar* hath obſerued in his Hiſtory) eyther wee may note them for the greater part to be fickle in their choyſe of friends, or diſcontented with the preſent ſtate, or deſirous to be dealing with great matters, or ouerſhot and almoſt drunke with the courſe of long calamity: ſo that whatſoeuer in the calme of peace is but reputed *tanquã fortuna ſiue caſus, as fortune or chance*, in the ſtorme of trouble is eſteemed as the wrath of God. And againe ſaith *Tacitus, Vti mos eſt vulgi fortuita ad culpam trahunt, as the manner of the common people is, they impute things that are caſual, to default or negligence*; and why ſo? forſooth becauſe with *Zebul* in the Booke of *Iudges, Vmbras hominum, quaſi capita montium vident, & hoc errore decipiuntur: They take mens ſhaddowes for the tops of Mountaines, and are beguiled with this error.* Could *Egipt* euer haue made her Prophets ſo ſimple and ſo ſenceleſſe, as to thinke that onely by ſtaring on the ſtarres, which haue all one figure; they were able to diuine of chances that betide vs in our liues & dealings? Would *Greece* haue ſuſpended their whole confidence vpon the faith of Oracles, *Perſia* vpon beleefe in dreames, *Germany* of Witches, *India* of Diuels, and ſo forth euery Prouince vpon one vaine reſt or other? (ſo that we might vpbraide them as the Prophet did the *Iewes*; *According to the number of thy Cities, are thy Gods, O Iuda: and according to the number of thy waies, O Ieruſalem, haſt thou erected and built Altars of confuſion, whereon ſacrifice is offered to Baal, &c.*) If that one ſparke of originall

Tacit. Annal. lib. 3. and 4. A miſerable cuſtome obſerued among the common people. Iud. 9,35.

originall infirmity, which remaineth as an heire loome by diſcent among the ſonnes of *Adam*, had not tainted and infected our whol kind with the dregs of error.

Faith is a vertue, no man will deny, but not raſh beleefe, it muſt be ſuted and conformed to the courſe of duty and obedience to God: not irregulate, perceiuable, not imaginatiue, *built vpon the ſtedfaſt Rocke, (which neither windes nor waues can mooue)* not hanging in the aire, fixed vpon certaine principles, not volant at aduenture. How then could the departure of godly *Moſes* from his charge, Exod. 32. for no longer time then while hee might conferre with God, about his holy Lawes, vpon the Mount; excuſe the wilfull and vnkinde ingratitude of *Iſrael*, in ſetting vp a golden Calfe: as if both their olde God, and their olde guide had forſaken them? Put the caſe, it ſerued *Ieroboams* turn for his owne particular, in reſpect of wicked and vaine policies, to ſet vp his golden Calues in *Dan* and *Bethel*, leaſt the people by repayring yearly to *Ieruſalem*, as to the place whereunto Gods true ſeruice was annexed, by the charter of his holy word, might in time be mooued or perſwaded to retire backe to the regiment of *Iuda*: was this a reaſon why the ſilly ſubiects ſhould at any time agnize them for their lawful gods, or aſcribe their ſaſe deliuerance out of the hands of Egypt to their mercy? Muſt the brazen Serpent ſodainely be made a god, becauſe it was ordained in the wilderneſſe to cure *diuers greeuous maladies*, Numb. 21. *9. in the figure of his ſacred blood, who cleanſed all the filthy ſpots & ſtaines of our originall iniquity?* Iohn 3,14. Or is not this a way to depraue & quite peruert the nature of a ſigne, when wee ſeeke to vſe (or rather to abuſe) the ſame, as an inſtrument or obiect of aduancing our conceits, to the wicked worſhip of an Idoll? Theſe breake-necke downfalles of the godly, cannot chooſe but ſeeme paſſing greeuous, as the Preacher ſaith: *Homini habenti ſenſum, To a man that hath vnderſtanding.* But yet it pleaſeth God, to ſuffer diuers ſcandals in the Church, by reaſon of our great facility to ſlide; and thoſe either to make proofe of al, that as S. *Paul* writes, 1 Cor. 11,19. *They that are tried may be manifeſt*: Or, to *puniſh former ſinnes in ſome*. 3 Reg. 22,22. Or, *to raiſe a mean of working grace in others*, Ex. 4.

Faith is a vertue, but not raſh beleefe, ſweruing from conformity of our duty vnto God.

The policie of Ieroboam, for his particulare ends, no warrant for other mens imitatiō.

The reaſon why God ſuffers ſcandalles to remaine in the Church.

Simon Magus had no ſooner made a proffer of his skill in witchery, *which abuſed ſimple eyes*: but ſome affirmed him, *To be the power of God that is called great*, Acts 8,9. and yet it pleaſed God within a while, to match and ouer-match him in ſuch a ſort, as for very ſhame of his own default, and admiration of the Miniſters of God, *Hee would haue purchaſed a place among them*, Acts 8,19. if either Grace could haue beene bought with Gold, or the ſcope of godly myracles had beene encreaſe of treaſure. In like ſort, after *Paul* and *Barnabas* had reſtored a lame Cripple to the perfect vſe of his limbes: ſome would haue ſacrificed in their honor, by the ſtile of *Iupiter and Mercury*, Acts 14,17. As thogh the name of *Ieſus, whereunto the knees of all things bow*, Phil. 21,10. *both in heauen and earth, and vnderneath the ſame*, were of no force: Vnleſſe,

Dij ſimile hominibus, Gods like to men, had deſcended in a liuely ſhape to viſite them.

Opinion begetteth miracles in mens ſodaine and peremptory indignations.

The fond Iſlanders at *Mittilen*, Actes 14. which preſumed vnaduiſedly, that the Viper which crept vpon the hand of S. *Paul*, as hee warmed him among the reſt, after his eſcape from ſhip-wracke, was ſent *downe for a puniſhment of murther, or ſome other heinous crime*: would needs haue dubbed him a God vpon the ſodaine, with as ſlender reaſon, when they ſaw no feſtering nor ſwelling in the place affected, leaping (as the Prouerbe ſpeaketh) *Out of a quaking cold, into a ſcalding fit*, that is, out of the leſſe, into a greater and more deſperate extreamitie. One day the Iewes would make Chriſt their King, another day they layd waite to trippe him in his ſpeeches. At one time they cut downe branches from the trees, and ſpred their garments in his way: at another time, they bad *Crucifige*. There was neither moderation in theyr fauours, nor temper in their malice; no touch of trueth, no weight of wiſedom, nor regard of reaſon. And albeit, itching mutability brought forth no worſe effects, then error in one point or two (as doubtleſſe it is like a common ſluce to let in all the poiſon of deceite:) yet wiſemen, will eſteeme it as a token of great imbecility in thoſe, which ſeeke to guard their fortune by their wit, to lye naked and open to abuſe, and neuer to bee longer free from the practiſe of enticing baites: then till new traps and treaſons may be couched vnder leaues of Laurel, to deceiue the credulous.

No moderation in mens fauour, nor temper in their malice.

Vpon this ground depends the generall miſdeeming, and miſtaking of the proper cauſes of all ſtrange effects, as when the Paynims in the firſt beginning of the Church, aſcribed all misfortunes to the publicke preaching and receiuing of the faith of Chriſt: whereas, if any conſequent might be deriued from this ground, the plagues were great, becauſe mens eares were not more open to the voice of their Redeemer. I neede not vouch examples in this matter, becauſe nothing is more rife and common in the practiſe of our life: then for men that either want experience or grace, to make ſuch a mixture in ſtrange accidents that happen without any rule, as hath not *Rationem cauſæ ad effectum*, that is, *Affinity, regard, or reference*: which euery cauſe may claime & challenge, *to his proper and peculiar effect by reaſon*. Such bad Philoſophers, may be compared to yong boyes, who ſinking vnder water when they firſt begin to ſwim, take hold of whatſoeuer commeth firſt to hand, although it be but a bul-ruſh. Or to the new-found Alchimiſtes of our owne time, vvhich take vppon them, to make *Quidlibet ex Quolibet*; weauing and vn-weauing dayly, the luckeleſſe Webbe of *Penelope*; without eyther Reaſon for their Myſterie, or Reward for their Labour.

Tertul. in Apologie.

Cicero his vnder-propping coniecturall deceits.

Cicero declareth a great deſire, to vnder-ſhore the ruines of coniecturall deceite, vvith a new-found principle, that the world vvas framed in ſuch order at the firſt beginning: *Vt certis rebus ſigna quædam præcurrèrent, That certaine ſignes or tokens ſhould alwaies run before certaine*

taine things, to giue a glimpſe or light of their approaching. But though we ſhould admit this rule in certaine things: yet can it not be ſtretched vnto all, nor to the principall before the baſe: or if it might extend to all, it could auaile vs little, ſo long as our ſenſes are too dull to deſcrie this ſecret light, which lurketh in the breſt of Nature. The publication of ſuch vaine and friuolous conceits as theſe, is a better mean to foſter ignorance, then to vveane the wilde and wanton heads of this vnruly age, from the milke of vanity. For what reaſon can any man aliue either learned or vnlearned bring; why the Satyriske which appeared vnto the mother of *Dionyſius* the Tyrant, when ſhee bare him in her wombe, ſhould rather make impreſſion in the nature of the childe of a pregnant wit, as the Prophets ſaid; then of a ſauage & vnquenchable deſire of blood, vvhich vvas afterward approued by the ſequel? Why ſhould the ſwarme of Waſpes, which light by fortune on the ſide of *Diones* ſhip, declare that all his dealings ſhould not bee dureable, but bright and ſplendent for the time; rather then vvaſpiſh and offenſiue according to the nature of that ſharpe ſignificant? Why ſhould the birth of a girle with two heads, rather import mutiny and rebellion in the Common-wealth, then breach of Wedlocke in priuate Familics; ſince firſt the childe vvas borne not in the Guilde-hall, but in a priuate houſe: and then not euery man *Ingenere*, nor yet the ſexe of men in a Womans head, but *her owne proper husband*, as S. *Paul* proueth to the Corinthians? What Kindred or Affinity could the Prophets vouch, betweene the Towne of *Veios* and the Riuer: why the firſt could not be ſurprized by the force of ſpeare and ſhield, till the latter vvhich ran nothing neere vnto the vvals, were diuerted by the force of men from the vvonted channell.

Apparation of things to the outward ſenſe are oft-times miſtaken in their following ſucceſſe.

The vulgar ſort, are wont to liue in feare of ciuill Warre, vppon the ſight of bloody ſtreames in the aire. And againe, they look for ſtore of graine, and plenty of all things, vvhen the Waters beare a tainte or colour, not vnlike to milke: and yet a good Philoſopher can put them out of doubt, that the firſt proceedeth of a ſcalding vapour drawn vp by the Sunne, the ſecond by infuſion of the land water. Againe, if Thunder-bolts were alwayes meſſengers of badde ſucceſſe: ſo manie ſhould not fall into the ſeas, in the deſert and waſte grounds, nor vpon the tops of hils, vvhere no man dwels; againſt whom fortune may ſpend the malice of her raging ſhot. And yet the Romans vvere ſo ſuperſtitious, euen at the greateſt heighth of their authority, as ſomtime they were content to deferre, at another time to breake off abſolutely, their matters of great weight and moment, as fore-ſpoken by like fearfull accidents: ſo that, although the boltes and flaſhes did ſmall hurt abroad, yet the Fathers were made fooles at home, which endangered the policy. But Philoſophers can ſhewe faire Cards to prooue, that while there is a Sunne, an Ocean, and Earth, theſe thinges both haue done, will, and muſt fall out, according to the ſeaſon. Thunder neuer ſignifies any greater hurt then it bringeth with it ſelfe, which is com-

The feares of vulgar people vpon ſights & apparitions in the aire, & other opinions of theirs.

monly noiſe and foule weather: beſide, it worketh not vpon the body politicke of any Common-wealth, but vpon the ſeas, the tops of hills, the Cattle, and the Cities.

Concerning the ſecret influence of the Planets, rather to one ſubiect then another.

There may be ſecret influence of Planets I confeſſe, rather into one kinde of ſubiect than another: as the Moone is found (by plaine experience) to beare her greateſt ſtroke vpon the Seas, likewiſe in all things that are moiſt, and by conſequent in the braines of man. There may be moreouer, a kinde of ſecret league or harmony (by mutuall agreement) betweene one body and another: as two Lutes tuned into one key, will ſound together. We finde ſometime, a kind of diſcord or conſent by kinde: as when ſome trees will either pine or proſper, by the ſpreading branches of ſome others, that grow next: likewiſe, when the corpes doth bleede in preſence of the Murderer, &c. Diuers of theſe ſecret properties are found, to further or impeach the growth or the comming forward of ſuch things as are: but not to figure or fore-tell the courſe of any future accident, which cannot be ſaide by vs, to be at all, in reſpect of the great diſtance that is betweene the ſigne and the ſubſtance, till it happen. But ſuch are the ſtrange humors of our prophets, as vnleſſe they forge a new Philoſophy, with principles of rare deuiſe, not by obſeruing orderly as our Fathers did, but by ſuppoſing and preſuming vnaduiſedly, as no wiſe men are wont to do: they can neither reape the profite which they ſeeke by guile, nor maintaine the credit which they claime by priuiledge.

The courſe of future accidents not to be iudged by vs any way.

Galen complaineth bitterly in ſundry places of his works, of certain peeuiſh Mountebankes at *Rome*, who repining at his knowledge in the proper cauſes of all things belonging to his faculty, whereby ſtraunge cures were daily wrought (becauſe it lay not in their skill to match the ſame) gaue out by meane of whiſperers in diuers places of the Cittie, that he geſſed not by ordinary meanes at mens diſeaſes, or the time & manner of their death, &c. But that he was a Soothſayer, a Prophet, and I know not what. Not much vnlike in malice vnto the ſtubborne Iewes, who could not endure, *That Chriſt ſhould be ſaide to caſt out Diuels in any other name, then that of Belzebub.* Mat.9,34. For, though to cure diſeaſes, and to driue out ſpirites, bee a very lawdable and godly worke: yet not to do the ſame, by wicked and vngodly means: which made both *Galen* for his credite, and our Sauiour Chriſt for our inſtruction, to put in their anſwer.

A malicious imputation, impoſed by Mountebanks on Galen.

Much after the ſame ſort, one *Arantius* a Roman was ſaid to ſpeak vpon his death bed, *More vatum, after the manner of the Prophets*: although in very deede, he tooke his leuell by none other mark, then the common ground of reaſon. The Women of *Corinth* (as *Chryſoſtome* writes) had a very ſtrange kinde of cuſtome or vſe among them, which was, *To ſet vppe lights or Tapers, at the birth of euery childe with proper names: and looke what name the Taper bare which laſted longeſt in the burning, the ſame would they transferre, in token of good lucke to the tender infant*; as though there were affinity betweene theſe members of com-

Tacit. Annal. lib.6.

In 1 Cor 4. homil.14.

pariſon

pariſon, or the reaſon were indifferent, that becauſe the waxe was older and more dureable in the light: therefore the qualities of health & ſtrength, ought to be more proper to the body. And heereuppon it comes to paſſe, as S. *Ierom* writes, *That the world is beſt affected to thoſe toyes, wherewith Chriſt is moſt offended.* Hier. ad Paul.

Wee may learne by that which is recorded in *Valerius Maximus*, a ſtrong Proctor of the Pagan vanities: what adoe there was in Rome, when the Marble Idols waxed moyſt, although it bee moſt proper to their kinde, to ſweate before the raine: but if the Capitoll (by chance) were blaſted with a flaſh of lightning (as it ſtriketh often at the toppes of ſteeples, and of neceſſity muſt haue a place whereon to light:) the generall diſcouragement was neuer a whit leſſe, then if the Fort had beene ſurprized, and both the Temple and the Common-wealth defaced by the Deſtinies. When the Garriſon which lay in *Paleſtine*, had once reſolued (by a generall aſſent amongſt themſelues) to proclaime *Veſpaſian* as Emperour: *Nothing could betide ſo farre, beſide the leuell of the marke* (ſaith *Tacitus*) *but the ſame was wreſted, and enforced by the ſleight and canuaſe of one crafty witte or other, as an argument of good ſucceſſe, in that cauſe or enterprize, which they ſought to further and aduance with their vttermoſt endeuour; inſomuch, as Soſtrates the Prieſt, vndertooke to deſcry Veſpaſians aduancement, in the bowelles of the Sacrifice.* Coniecture concerning the moiſture or ſweating of Marble Idolls or pillars. Suet. in Veſpa.

Some gathered, that *Brutus* ſhould bee ſlaine, by the diſcomfiture of a certaine Eagle, which came from that ſide wherein the Campe of *Brutus* lay: but in very trueth it pleaſed God, either by this meane to wreake the death of *Cæſar* (with whoſe blood this *Brutus* had embrued his hands) or to transforme the Common-wealth of Rome, into the ſtate of Monarchy; the laſt of thoſe which are recorded in the prophecie of *Daniel*, againſt the comming of his onely Sonne according to the fleſh: who is that King of Kings, and Lord of Lords, which was prefigured before the Law, and reſounded by the Prophets. The Maſſe of *Requiem*, which *Thomas* Arch-byſhoppe of *Canterbury*, celebrated the ſelfe-ſame day that he was reconciled to the King his Soueraigne; was thought by diuers learned men (as diuers of our Engliſh writers ſhew) to prognoſticate great hazard to the Byſhoppe: and why not reſt and quiet harbour, after his long toſſing in the ſurges of vncertaine chaunces, which the word of *Requiem* importeth? Or at leaſt the death rather of another, then himſelfe? Becauſe no Prieſt ſingeth the Maſſe for himſelfe, but for another. Furthermore wee reade, that becauſe certaine drops of the conſecrated Wine, fell downe by miſchance, vpon the floure or pauement of the Church at *Rheimes*, when Pope *Eugenie* ſang Maſſe: many were affraide, that great miſhappes woulde come after, as in deede there did, but not in that reſpect: For the ſcalding vapours of mens wreakfull mindes, would haue found a vent, though the Pope had beene more heedefull and reſpectiue in the adminiſtration. Accidents happening quite contrarie to the coniecture and opinion of Wizards. Plut. in Brutus Math. Paris. Nicol. Gil. in Annal.

Iuſt. Mart. in dial cum Tryph. Tertul. in Apoliget. Socr. hiſt. lib. 6. cap. 13.

I tolde before, how vnaduiſedly the Chriſtians were charged by the Paynims with all plagues and miſeries that fell vpon the Common-wealth: though the Diuell cannot linke theſe cauſes and effects together. *Epiphanius* prognoſticated, that *Chryſoſtome* ſhould depart this life in great diſgrace with his Prince; and which is more, depriued of his Biſhoppricke: *Chryſoſtome*, to requite his peremptory and vncharitable iudgement, aſſured him likewiſe, that hee ſhould neuer returne ſafe to his See: and both took effect, as the fathers (thogh perhaps in heate) had vttered. It may bee, that both grounded their coniectures vpon the wrekefull malice of *Eudoxia* (which at that inſtant bare all the ſtroke) againſt the godly Paſtors of the Church, or ſome further reaſon then the ſtories vtter, might induce them thus to iudge: but I am ſure, that neyther of them both was eſteemed or admired as a Prophet.

Aduiſes giuen by opinion of outward apparances in ſeuerall perſons.

Stratonicus an expert Phyſition, deemed of the goodneſſe of the water, by the complexions and health of thoſe that daily drunke thereof. *Electus*, Captaine of the guard to *Commodus* the Emperor, ſuſpecting that the wanton ſurfets and diſorders of his Maſter, would at one time or other put his life in hazard; gaue him warning to beware of an Apoplexy. *Gregory Nazianzene* obſeruing narrowly the rolling eyes, the cruell lookes, the giddy head, the fond demands, the childiſh anſwers, the wreakefull minde, and diſdainefull manner of that Hell-hound *Iulian*, at ſuch time as he gaue himſelfe at *Athens* to the ſtudy of vnlawfull Artes, had reaſon to cry out with grones, *O quantum monſtrum Romanum alit imperium? O what a monſter doth the Romaine Empire nouriſh?* Meaning, that if euer he attained to that height (which was expected by the ſlaues and miniſters of hope) it was almoſt vnpoſſible that he ſhould proue other then a ſecond *Hazael*, to perſecute and afflict the godly. *Iſidorus* the Biſhop of *Hiſpila* in *Spaine*, vpon the ſight of *Mahomet*, but a great deale more vpon conſideration of the qualities and circumſtances both of the perſon, time and people, with whom and where hee liued; gaue a likely gueſſe at the Tragedies whereof he proued Author and Actor afterward, by the practiſe of *Sergius* that horrible Apoſtata. *Theodora* the Empreſſe of *Conſtantinople*, vpon the ſight of one *Baſilius*, who was Lord great Maſter to her ſonne; as one affrighted gaue a ſhrike, and after tolde the Emperour, that certainly this *Baſile* would proue a Baſiliske, that is, a Cockatrice, as it fell out afterward. Some thought that *Theodoſius* the Patriarch diuined by an inward inſpiration, vppon the firſt ſight of *Andronicus*, that he ſhould weare a Crowne: but ſome of the Writers ſhow, that his light proceeded rather from the warnings of *Manuel* the late deceaſed Emperor. All theſe were holden for great Prophets, and I will not deny but the better ſort might bee inſpyred from aboue; but both beſt and worſt were altogether voyd of any light or knowledge *de futuris contingentibus*, according vnto thoſe rules or kindes of aime which are preſcribed by the curious.

At

At the birth of *Henry*, first Infant, after Cardinall, and lately King of *Portugale*, vpon the death of his Nephew, all the City of *Vlis-bona*, as the stories testifie, was couered with snow: whereupon some gathered, the rare integrity and honour of his life, which in very deed was true, although the colour were not forcible: for I would rather guesse antiquity vpon this ground, because wee reade in *Daniel*, that God appeared vnto him, hauing hayre vpon his head, *tanquam lanam mundã, like pure Wool, Dan.* 7, 9. and Christ appearing in ilke manner vnto *Iohn, had haire as white as snow, Apoc.* 1, 14, or if coniectures haue no force, there can bee no losse in referring the quality of the weather, to the time and season of the yeare wherein it happened. It fareth in this point with Prophets, as it doth with other simple men, who fixing their eyes vpon flitting and remouing clouds, which passe ouer with the racke; sometime imagine them to be great Mountaines, sometime Dragons, sometime Castles, sometime Beares, according to the sundry figures of their fancy. Whereupon me-thinks there is great reason to commend the wisedome of *Suetonius Paulinus*, who rather bound himselfe to wary courses vpon good aduice, then to the brunt of hazard in a field of Fortune. *Nunquam enim temeritas, &c. For temerity is neuer coupled with true wisedome, nor chance called into Counsell, touching matters of great moment.* The *Romaines* held it for an exceeding froward and vnlucky signe, that the Standard could not bee lifted from the ground, when they were at the point of ioyning battaile with their enemy: and yet perhaps the fault was in the Standard-bearer, who was eyther feeble for default of health, or faint-hearted for want of courage, or willing to deferre the fight till some fitter opportunity. The stars of Gold which glided and fell downe from the roofe of *Apollos* Temple at *Delphos*, could be found no more: whereupon the Priests began to quake and shiuer. Let it then be their foolish feare, no reason in the signe, since the greatest inconuenience I finde, was the losse of so much Gold (embezeled by some cunning theefe, or perhaps by the Priests themselues) as the weight of the stars in gold amounted too. And in this manner *Nabuchodonozor* was deceiued of the dainty fare which was prouided for his blocke almightie.

Osor. de reb Emmanuel. lib. 8.

These Prophets & other simple people aptly compared together.

Tacit. An. li. 3

Iosep. An. li. 2.

Perhaps we may bee put in minde of a Scribe that gaue warning vnto *Pharao*, concerning a certaine Israelite that should arise and conquer *Egipt*: A great matter doubtlesse, when they that had but halfe an eye could iudge, that *as truth is strong and preuaileth*, so the children of *Israel* standing in defence of truth, were very like to put downe their enemies, according to that graue and weighty sentence of *Gamaliel* in the publike Consistory: *If it be of God, it cannot be resisted. Acts* 5, 34. Beside, it may be that this Scribe hauing heard, *That the seed of a Woman should bruise the Serpents head, Gen.* 3, spake rather of the regement of Christ, then of the transmigration of *Moses*; for as the first departed with a spoyle of *Egipt*, but subdued it not; so Christ not onely rob-

Truth is so powerful, that it ouer cometh all curious imaginations whatsoeuer.

bed them of outward pompe, but brake their Scepter, and ouerthrew their Idols. Another Prophet ſignified, that the Citty of *Ieruſalem* ſhould lye waſte and deſolate, at what time the Temple were defiled with vncircumciſed people: and no meruaile, ſince a very childe could tell, that the Temple was the ſtrength, the wealth, and onely countenance of all the *Iewiſh* ſtate: and therefore who would thinke that ſo long as eyther man or woman were aliue within the Towne, they wold not fight vntill the laſt drop of their blood, in defence both of their religion, and of their country? Beſide, the Prophets made this matter euident a long time before, denouncing to the ſonnes of *Abraham* according to the fleſh, in reſpect of their vnthankfulneſſe, a finall ende both of the Prieſthood and the ciuill ſtate together. *Omnes enim prophetæ et lex, vſque ad Iohannem propheta verunt.* The light which Pope *Clement* gaue to *Charles* the Competitor of *Naples*, and to the Duke of *Auſtria*, concerning many ſtrange miſ-fortunes, which afterward befell them in the bloody voyage againſt King *Charles*; was narrowly obſerued and eſteemed by ſome Writers, as a glimpſe of propheſie: but ſuch a Prophet any man might bee, that would haue poyzed and compared in the ballance of indifferent regard, their feebleneſſe with his force, their hazard with his certainty, their hope with his poſſeſſiion, their vnſeaſoned heads with his ripe experience. *Henry* the ſixt (ſaith Maſter *Haule*) prognoſticated, that the young Earle of *Richmond*, who was then his Page, ſhould one day ſtint the ſtrife betweene *Yorke* and *Lancaſter*: which ſecret could not haue bene reuealed, as ſome thinke, without a deeper inſight into future thinges, then common ſence or reaſon can attaine or reach vnto.

Math.11.13.

Eſteuan de Garib. tom.2.

Pandulph.

The Authors iudgment concerning the Kings words of yong Henrie of Richmond.

For mine owne part, as I may confeſſe without any preiudice vnto my cauſe, & finde ſome reaſons to beleeue, that to this godly Prince which built his only confidence vpon the care and mercy of his God, without regard of fickle chance, it pleaſed God likewiſe to diſtribute the grace of future vnderſtanding in an ample meaſure; yet am I led to thinke withall, that any man of iudgement in the dealings of the world, which eyther felt or ſaw the plagues of that afflicted age, by reaſon of the maine turnes and changes on all ſides, from diſgrace to glory, from reſtraint to regiment, and as the wiſe man ſayes, *A carcere ad regnum*; might eaſily conceiue, that eyther the red Roſe, which had bin ſterued with vntimely froſt, wold once againe reuiue, & ſpread the leaues in this yong Impe, who was the next heyre of the line of *Lancaſter*: or elſe the wiſedome of the Land would take ſuch order for the winding vp of this endleſſe bottome of debate and ſtrife, as *Lancaſter* ſhould haue no reaſon to complaine, whoſe title, as I ſaide before (vpon the Kings deceaſe) depended wholy vpon the yong Earle of *Richmond* and his iſſue. In like manner it is written, that *Pius ſecundus* miſliking ſome-what of the ſleight account which the King of *Cyprus* ſeemed to make of him, in paſſing by the place where he was reſident, without ſo much as a *Dieu Garde*; declared vnto certaine friends of his,

Ecclе.4,14.

Aen.Syla in hel.Cyp.

his, that the ſaid King would be taught ere it were long, to make a longer ſtay with him, and vſe more curteſie to thoſe that gaue none other cauſe: which fell out afterward according to the gueſſe in very deed, althogh the Pope were rather drawne to this coniecture, by the wants and great neceſſity wherein he ſaw the King, then by rules of indirect diſcouery.

Diuers wonder at the gift of *Ananias*, who foretold (three yeares before it came to paſſe) the ruines of *Ieruſalem*. As though this were ſo ſtrange to thoſe that vnderſtand what puniſhment belongeth vnto ſinne, or haue read the Prophets, or retained faſt in memory, what Chriſt had thundered not long before, or themſelues deſerued by that greeuous imprecation. *Sanguis illius ſuper nos, & filios noſtros, his blood be vpon vs and our iſſue*, Mat. 27, 25, as if it could not be foreſeene, without dubbing *Ananias* for a Prophet, cheefely conſidering that *Ioſephus* himſelfe, from whom they borrow this report (although hee were a *Iew*) was not affraide to attribute the plagues which fell vpon that Citie, to the great in-iuſtice that was vſed; firſt againſt Chriſt himſelfe, and afterward againſt S. *Iames*, his Couzin by the fleſh, his Miniſter in duty, and a ſplendant Image of his vertue.

Of Ananias foretelling the ruines of Ieruſalem.

Ioſeph. antiq. lib. 20. Euſeb. hiſt. lib. 2. cap. 20.

Three ſtrange accidents fell out at one time in *Siracuſa*, as we reade in *Plutarch*. Firſt, a Pig was brought into the world without eares; a certaine token ſaid the Prophets, that the people would neyther heare nor obey their Magiſtrates. Secondly, the ſalt-water on a ſuddaine became freſh; which by the rule of interpretation, pretendeth change in gouernment. Thirdly, an Eagle chanced to ſnatch a Partiſane out of a Souldiers hand; and thereupon ſome gathered a likely comfort, that the tyranny whereby the people were ſuppreſſed and trod vnder foot, ſhould haue an end, &c. But as we ſee that theſe things hang vpon coniecture, and are open to the generall conceit of all; ſo for the warrant of mine owne conceite, I can ſee no reaſon to determine courſes of a Common-wealth (which are ſwayed by counſell) by the figure of a beaſt that is voyd of reaſon: neyther is there any rule or proportion in muſicke, as I thinke, to tune one of theſe iarring notes by another. By the ſecond ſcruple we haue rather cauſe to iudge, that great abūdance of land-water falling neere vnto the banke, might alter ſome part of the briniſh taſte; then gueſſe what fluxe of humors ſhould infect the Land which is moſt firme, by temper of the ſea which is moſt changeable. Vpon the third, I would imagine, that as an Eagle is *Iouis ales*, the *Bird of Iupiter*, and therefore King of all the reſt: ſo might it ſignifie, that a greater Prince then hee that ruled *Siracuſa*, ſhould make an end of warre, and depriue the ſtate of the ſtrongeſt weapon.

Of 3. ſtrange accidents, all happning at one time in Siracuſa, and all the coniectures touching them, excellently anſwered.

Some thought the breaking open of the gates of the Iewiſh Temple, of their owne accord, which twenty men with all their ſtrength were not able to remoue, imported a free paſſage to their former liberties: but others feared leaſt the Temple ſhould lye waſte and open to the ſpoyle of Infidels, according to the Propheſies of Chriſt, *That*

Ioſeph. lib. 6. cap. 3. Euſeb. lib. 3. cap. 8.

one

one ſtone ſhould not bee left vpon another. For, nothing but a violent and raging ſtorme, was able to repell or rend that veyle of ignorance, which malice drewe ſo full before their eyes: that they woulde neyther ſee Chriſt in his Word, nor admire him for his innocencie, nor embrace him for his Miracles. Who can beleeue, that euer any drawing Oxe ſpake in the voyce of a man? Or if it did: Why ſhould we not rather feare intruſion of ſenſeleſſe fooles, then inuaſion by forraigne enemies?

Opinion of the people, concerning Dions ſpeaking to them.

When *Dion* would not ſpeake vnto the people out of any other place then the higheſt Tower in the City, whereuppon the common Diall ſtood, becauſe it was the fitteſt for that purpoſe, both in reſpect of the height and maieſty: many fell to ſift and deſcant, what might bee imported by the figure of this altitude? Some thought, that becauſe the palace of the Tyrant *Dionyſius* was vnder *Dions* feet, when he diſcourſed touching matters of the Common-wealth, it ſignified a treading downe of pride and tiranny. Others feared, leaſt the ſetting of his feet vpon the Diall, which declares the ſtintleſſe courſe and running of the Sun, might ſhew, that his toile ſhould neuer haue an end, nor his hope a ſatisfaction. The beſt coniecture had beene, that ſo the Sexton did his part, neither could the Diall further or impeach the plotte, which was then in working. Wherefore (indeede) coniectures and conceits fall out, as S. *Auguſtines* writes, *ſometimes according to the courſe which is preſcribed and ſet downe by the Prophet*: and yet for all that, *Sorte non arte; by chance or lucke, rather then by cunning*. So crafty wits are wont to wreſt, to chop, and change the chances of this life, like a ſhip-mans hoſe, or a noſe of wax; according to the compaſſe of their owne deſire, and to perſwade the world vpon the whisking of a Sparrow, that God by prouidence will bring to paſſe, vvhatſoeuer man by folly can imagine.

Conf l. 6. ca. 6

But he is euer one, and changeth not; his principles are grounded vpon truth, and the Scepter of his word is full of Maieſty. If hee command vs to direct our wayes according to the light and iudgement of his law: we may not plunge our ſelues into the blacke deeps of deceit. If he thought good to found his Church vpon a rocke of ſure defence: let man beware of ſandy plottes, which haue none other kinde of ſhoring, then the props of error. For proofe heereof, wee cannot vouch a plainer witneſſe then *Cicero*, whom very ſhame conſtraineth to confeſſe: *Ad opinionem imperitorum, fict as eſſe Religiones; That Religion was forged, according to the fancy of thoſe that were vnlearned*. And againe, that *Ius augurum*, was grounded at the firſt vpon coniecture: and afterward retained and augmented vpon policy.

Our wayes ought to be directed according to the light of Gods Law.

De diuin. lib. 2

We reade moreouer, of a certaine common vſe and cuſtom among the falſe Prophets and Diuiners of that age, to meete together: *Partim commentandi cauſa, partim inter ſe colloquendi: partly to diſcourſe, and partly to conferre among themſelues*. At which times I doubt not, but they tuned euery ſtring with ſuch a cunning wreſt, as none could trip them

them in their tale: *Cogitationes concinnantes, ad perdendos homines in ſermone mendacij, Filing & framing their conceits, to beguile men in the word of leaſing.*

Thucidides reporteth the Prophets of his time, *Cantaſſe varia & inter ſe diſſentientia, quæ quiſq; vt affectus erat, ita accipiebat: To haue giuen out matters diuerſe and repugnant in themſelues, which euerie man tooke vpon him to vnderſtand as hee was affected.* And *Quintius* that worthy Senator, finding himſelfe preſſed beyond meaſure, was gladde to counter-pleade the practiſe of the Tribunes, which was grounded vpon fancies of like moment, with this flat exception: *That in old time, men were wont to conform and frame their duties and obedience vnto thoſe Lawes and Oathes, which were enacted and ordained by the wiſedome of their Fathers: whereas now the maner was, to deſcant vpon plaineſt notes, and to conſtrue and interpret Oathes, abodes, and orders at their owne pleaſure.*

Thucid hiſt. lib. 3.

Liuie lib. 3.

Cerealis, as we read in *Tacitus*, was wont to impute all ouerthwarts, which either chanced by the negligence of Leaders, or ſloath in thoſe that ſhould be led, to Deſtiny: as both the Turke and others deale, euen at this day; ſuppoſing, that the Camp would ſooner bend to prouidence, which cannot ſwerue, then to rules of warlike diſcipline, which may be miſtaken. It was no rare or dainty practiſe with *Tiberius*, to wreſt the ſmalleſt opportunity, that chance could proffer, to the courſe of priuate benefite: and furthermore, our own experience doth teach, that mindes which haue bene once affrighted with a ſodaine feare, run headlong without all regard, into the Labyrinth of childiſh ſuperſtition.

Corn. Tacitus hiſt. lib. 4.

A rule obſerued by Tiberius, to wreſt ſmall opportunityes to his priuat benefit

Were not *Sybillaes* Oracles abuſed in the vileſt manner, howſoeuer ſome eſteemed of them as Regiſters of the Common-wealth, and Kalenders of deſtiny? For firſt, they muſt be locked vp vnder double lock and key; then, onely thoſe *Duumuiri Sacrorum*, which were authorized by the Senate in that office: might preſume to ſcanne, to conſtrue, and apply their meaning to the drift of policy. Againe, whatſoeuer ſeemed to condemne the plots which were in hand, was neuer brought to light: and (which is worſt of all) the Coppies, which for feare of wrackes by fire, or inuaſion, were committed to the cuſtodie of diuers men, differed ſo much among themſelues, as what one warranted, another ouerthrew; ſo that it was not poſſible for both, either to be falſe or true together. Beſide, howſoeuer greeuous or offenſiue the tranſgreſſion were (in reſpect whereof, the Prophets aymed at reuenge to come:) the fine vvas euer at one rate, as namely, mending of Bridges or High-wayes, repayring of the Temples, Conduites, with ſuch publike Offices as were not vvicked in themſelues, nor yet more requiſite in ſtormy weather then in faire, when vve know moſt, then vvhen wee can know nothing.

Anna. lib. 3.

Abuſe offered to the Sybillaes Oracles.

But to proceede, what might *Tully* meane, by promiſing before hand to compound and bargaine for a fee, with thoſe that had the

charge of *Sybillaes* Oracles? *Vt quiduis potius, quam regem proferrent*; *that they would bring report of what they liſt, ſo that it were not of a King*, (whoſe very name and ſound the Romains did deteſt) vnleſſe it reſted in the will of thoſe that had thoſe Oracles in charge, to ſay and vnſay, to plant and ſupplant, to batter and defend, to gloze, or to expound & interpret, according to their owne humour: as if that enterpriſe of *Cæſar*, had onely wanted a ſlye Prieſt to recommend the ſame (vnder the maske of pretended holineſſe) to the peoples liking.

Ad Atticum lib. 7.

The Romains could not abide the name of a King.

Demoſthenes complained very bitterly in like manner, more then three hundred yeares before, τὴν πυθίαν φιλιππίζειν, that *Apollo was become King Philips friend*, as if the Prieſts and truchmen had beene eyther ſo diſcouraged with feare, or ſo dazeled with a golden Sun; as they and theirs neyther durſt nor would deliuer any thing, that might tend to the Kings preiudice. Will any man beleeue that euer *Plutarch* would haue confeſſed without certaine grounds: *In Apollinis oraculis aliquid ſinceri non ruiſſe*, *That ſome thinges were not direct and ſincere in Apollos Oracles*? Or that *Cicero* would haue acknowledged the greateſt part of them, to haue bene eyther *ficta, vel effucita temere*, *fained, or poured out without diſcretion*: if the ſleights and ſtratagems had not bin ſo cleere and euident about that time, as they that were moſt ſimple, might not onely glance at them by gueſſe, but grope them with their fingers? The *Delphines* had a ſlye prouiſo, *That none but a pure Virgin might deliuer what the Diuell anſwered*; and onely for this cauſe, that whenſoeuer their pretended God were taken with a pregnant lye; the ſame might eyther be forced out with cunning ſhifts, or if they would not ſerue, yet at the leaſt, exception might bee taken to the Virgins purity. As it it were determined, that all maids ſhould ſpeede the worſe for *Daphnaes* ſake, or as if the Gods muſt gloze and lye ſo often as their Miniſters are diſſolute. But we may note a little further alſo, that ſo often as the Prieſts were well prouided of an anſwer, the Vault was daintily perfumed with a pleaſant balme, and the Lutes and Harpes began to ſound: but otherwiſe, neyther might the Gods delight their ſcent with odours, nor the pilgrims pleaſe their eares with muſicke.

Some things found not to be ſincere or direct in Apollos Oracles.

An obſeruation to know when the Prieſts were prouided of an anſwer.

The *Perſians* found out a ſafer way, which was to nouzle and inure their Princes with the ſecrets of this faculty from tender years, beſides, to miniſter an oath, that they ſhould neuer ſuffer the diſcredite of ſo ſacred and diuine a skill, nor fauour any man that ſought to bring it in diſgrace. As *Nouatus* made his Nouices to ſweare, *That they ſhould returne no more to the communion of their godly Biſhop*. What inconuenient and groſſe deceits enſued hereupon, and how luſtily the people ſwindged off the cup of error, when the Princes had begun to thē for examples ſake, and diſpenſed with abuſe by charter of authority, the Stories and Records of former times declare in the plaineſt manner? When the common people was amazed and perplexed very much with the ſudden death of *Romulus* (who, though the manner of the ſame were hidden & concealed from the general enquiry of the world)

Euſeb. hiſt. Eccl. lib. 2.

was

was beaſtly murdered in the Senate houſe, a cunning Merchant called *Proculus*, miſdoubting leaſt this forward ſpring and expectation of a Common-wealth (like plants that neuer tooke deepe roote) might eaſily be plucked vp (by practiſe of enuious and repining neighbours) in a generall diſcouragement ſtart vp vnlooked for, and publikely proteſted that he was preſent, and beheld when *Romulus* aſcended into Heauen, and that he had receiued certaine light by manifeſt and open ſignes and tokens, from his owne proper mouth at his departure, of the greatneſſe and ſurpaſſing Maieſty, wherunto this ſtate ſhould riſe, in deſpite of all men aliue, that durſt oppoſe or ſet themſelues & their attempts againſt it. Not content with this, within a while another witneſſe was brought in to teſtifie, that a mans skul of exceeding quãtity, was digged vp in the very gates of the Temple; to prefigure, that *Rome* ſhould one day proue a ſtrong and mighty head, to command & guide the ſtately members of ſo braue a pollicy. Others in like manner, to furniſh out this Stage and Pageant of conceits; *Vanas exterritis oſtentauere ſpecies*, preſented ſtrange ſights and figures to the Cittizens vpon their feare, as it is not hard to ſtrengthen and encreaſe that humour, where it hath begun to ſettle. Vppon a common brute or rumour that an Oxe did ſpeake, euery man began to furniſh and prepare himſelfe to reſiſt a common enemy: but when the matter came to ſcanning, no man could finde out this Oxe that ſpake, which was the colour; but euery man could ſee, that the members of the Common-wealth which were diuided and diſordered by ciuill ſtrife, were by this deuiſe vnited in one body of defence, which was the reaſon. That very day wherein an honourable peace was concluded betweene King *Edward* the fourth, and King *Lewis* the eleuenth, vpon ſubſcribed Articles; it chanced a white Doue, as *Commines* writes, to repoſe her ſelfe vpon King *Edwards* pauilion, whereupon though many gathered an argument of amity; yet ſince ſhee ſate not equally betweene both the Kings (conſidering the benefit of this agreement redownded equally to both) I like much better of a *Gaſcoignes* obſeruation, who hauing beene preſent at the ſight, reported vnto *Philip de Commines*, as himſelfe records, that the Doue repayred to King *Edwards* Tent onely, to this end, to refreſh and prune herſelfe after a great raine, becauſe the Sunne was warmeſt in that quarter.

Plut. in Ro.

A notorious lye auouched by Proculus, of Romulus his aſcent vp into Heauen.

Of a white Doue reſting herſelfe on the Tent of Edward the 4. King of England.

The Prieſts of Egypt made report vnto *Vitellius* the Generall of *Rome*, that becauſe the water bubbles in the Riuer *Euphrates* (vppon whoſe banke the ſacrifice was made) whirled, and ran round about in circles like vnto Crownes; therefore hee ſhould bee called to the gouernement. But foraſmuch as theſe ſlight crownes appeared in a running ſtreame, whoſe nature was vnſtable and vnſure, *Et ſimul oſtenderet omnia raperetque, and had no ſooner made a ſhew of any thing, but ſtraightwayes it diſpatched the ſame cleane out of ſight*; therefore his Empire neyther ſhould, nor could haue any long continuance. Thus fared it with them that went about to take full meaſure of their perſon,

Corn. Tacit. An. lib. 16. Bubbles appearing like crownes in the Riuer Euphrates.

by their ſhadow, which is full of error and deceit, as the larger we deuiſe to make our ſtride, and the neerer we deſire to ſtep, the further we digreſſe from certainty.

To conclude, their Gods are Idols, in reſpect they neither are themſelues, nor repreſent the truth: their Temples vaults of guile: their Sanctuary ſubtilty; their promiſe, wind; their baſe coniectures baytes for fooles; their colours able to deceiue the wiſeſt. Credulity made ſimple men, to miſtake the proper and true cauſes for pampering of their own deſires, and lawleſſe cuſtome brought a number (at the length) to take lyes for liberty. But as the Bats and Moles, either creepe into darke corners, or digge vnder ground, and cannot endure the light: no more can theſe blinde Prophets, to be ranged by the rules of reaſon.

CHAP. V.

Of Curioſity in ſeeking for deeper knowledge, after future cauſes & affaires of the Common-wealth, then God pleaſeth to make knowne by ordinarie meanes.

THE laſt, but (notwithſtanding) the moſt peſtilent and bitter roote from whence the Propheſies haue drawne their head, and receyued (as it were) their life and ſoule, is Curioſity, to ſearch and hunt for deeper knowledge, of the future cauſes and affaires of the Common-wealth, then it pleaſeth God to diſcouer and reueale by ordinary meanes: As how long the Prince ſhall reigne? Who ſhall ſucceede, and by what meane? What houſes ſhall recouer or decay? Of what quality the Prince ſhall be? with ſuch like myſteries. And the reaſon why this fountaine is more peſtilent then any of the reſt: is cheefly, becauſe it pierceth and approacheth neerer to the quicke of mans delight: inſomuch, as I my ſelfe haue bene acquainted with ſome godly perſons, & ſuch as neither doubted of Gods ſure defence, nor lent their eares vnto winds of light report: which were (notwithſtanding) wonderfully rauiſhed and bewitched with this inticing humor. *But ſince it liked not the Maieſty of God* (ſaith *Baſill*, *to ſolute ſo many friuolous demandes, as the fantaſticall conceite of man could moue, ſince neither vnto Saul by dreames and Prophets, nor to Peter by the Miniſtery of his bleſſed Angels, he reuealed all the chances of their life, before they came to paſſe.* And, which enforceth moſt of all, ſince *Eſay* teacheth vs, Eſay 47,11. *That manie thinges ſhall happen, Quorum ortum neſciemus, whoſe originall or cauſe wee ſhall not vnderſtand*: we may be ſure, that he hath ſealed vp theſe ſecrets in the decke: and that, as *Chryſoſtome* writes, *In labouring beyonde our ſtrength, our hope cannot be ſo certaine to preuaile, as our end to periſh.* For, if euer any were, this is the flood wherein a Gnat may better ſwimme, then an Oxe can wade: and as we neede not feare, ſo long as our feete may

Dangerous matters to bee queſtioned, or ſought after by any ſubiect

What God will not haue man to know, he hath ſealed vp ſecretly to himſelfe.

may reſt vpon a ſtable ground: ſo when that faileth vs, although wee grope, as *Saul* did (while his fury laſted) in the darke: Although wee ſeeke to flye with the vvings of *Icarus*, and to mount aboue the ſight of man: yet muſt we be content, to take the ſame reproofe and checke in thankfull part, from the mouth of Chriſt himſelfe, wherwith he taunted the mother of the *Zebedees*, Mar. 10, 38. demãding things that were not lawfull for her ſons: *Neſcitis quid petitis, You know not what you aſk, &c.* But ſuch is the pride and curioſity of that kind of men, which as S. *Paul* reports, 2 Tim. 4, 3. *Prurientes auribus, hauing an itch in their eares:* heaped to themſelues a ſwarme of teachers after their owne luſt; and like thoſe loyterers at *Athens* whom S. Luke reproueth, Acts 17, 21. *Ad nihil aliud vacabant, niſi audire aut dicere aliquid noui; attended nothing but either to report, or liſten after newes.* As commonly, they prefer a quicke dog, before the carkaſſe of a Lyon that is dead: a ſpringing thorne, before a fading hearts eaſe: a future hope, before a preſent hap: a fallow field wherein new Corne ſhall growe, before a ſtubble vvhere the laſt yeares crop was gathered.

But notwithſtanding, duty bindeth al true ſubiects, to preſume with *Tacitus*, that not the beſt, but *Peſſimus quiſque diffidentia præſentium mutationem pauens, &c. Euery man that is worſt diſpoſed*, falling by diſtruſt in the preſent ſtate, to feare ſuch a change as may vnrippe all the falſe ſtitches of their wretched life: prepare a certaine harbour and receite in future grace, by packing and combining with the perſons that are likeſt to ſucceede, *Vnde nulla innocentiæ cura, ſed vitæ impunitatis: Not for any loue they beare to innocency or right: but that their heinous crimes and diſhonourable liues, may be left vnpuniſhed.* But howſoeuer they deceiue and dazle men, whoſe ſight is fraile vvith colours of abuſe: yet can they not compound vvith God, vvho found a mean to reward *Achitophel* in all his ruffe, and to teach him, *That there is no banding nor conſpiring againſt the force of prouidence.*

Hiſtor. lib. 2. Of ſuch as by falling in the preſent ſtate, ſeek after ſuch as are likely to ſucceede, to ſhun their own ſhame.

How happy then good Lord are they, which finding that the world is but a ſtage, and the pride thereof no better then a dazie in the fielde, ſo ſpend their labour, and employ their credite, as they may bee bold to iuſtifie the ſame both in this life, and in the life to come? When the ſpight of fleſh and blood hath done her woorſt, bearing not in their mouths, as the Serpents doe, γλωσσαν ἀκονας λιγυρας the tongue of a verie ſharpe, or as the Scripture termeth it, of a double edged ſword: but in the very center of their heart, a memoriall of the latter day, that they may not ſinne for euer?

The practiſe of good life, is farre to bee preferred before the ſpeculation of propheticall conceites: and to leaue a good report, rather then a regiſter or record of vncertaine vanities, when wee forſake this Worlde, ſaith *Pindarus*, is μοῖρα δευτέρα, the *ſecond happineſſe*. But to proceede vvith that Diſcourſe I haue in hand: the Leſſons which a Prince muſt learne, that will beware of theſe enquirers after heyres to Crownes, and prouide in time, that none preſume to leape into their

The practiſe of a good life, exceedeth all ſpeculation of propheticall perſwaſions.

chayres of state and Maiesty, before their backes bee turned; are not many, but (for all that) holden to be of great weight and moment in the course of former times, as appeareth by report of histories.

Of certaine necessary aduises and regards, for auoyding enquirers after heires to Crownes. An appendix to the same Chapter.

The first. THE first is, that it is vnpossible for subiects which aspire to gouernment, to keepe any middle course, *Inter summa & præcipitia*, that is, *betweene the breaking of their neckes, and sufficing of their humors.*

The second. The second warning is, *Nunquam satis fidem esse potentiam, vbi nimia sit*, that the countenance, credite, & authority which a Prince conferreth vpon any subiect, is no longer safe and trusty to himselfe, then he stinteth and confineth it within bounds of right, and limits of moderation. For many Deputies haue managed affaires of state with so great liberty, as neyther they that called them to gouernment, could curbe them when they waxed weary of their pride, nor the persons that were raised and aduanced, could be brought to like of any priuate life, after they were once acquainted with an absolute prerogatiue. We can require no plainer president heereof at *Rome*, then wily *Seianus*; in *France*, then the Duke of *Orleance*; in *Nauarre*, then the Count of *Lerin*; in *Arragon*, then the Duke of *Pennafiel*; at *Venice*, then sundry of their *Doges*; in *England*, then King *Iohn*; in *Scotland*, then the Duke of *Albany*. With diuers others heere at home of later time, whose treacheries, I rather choose to shadow with a skreene of silence, that they be not seene; then to reuiue the blemish & reproch of their attempts, with a fresh discouery that the world may wonder at. It may suffice, that one of them conceiuing (thogh too late) the cause of his owne decay; seemed to wish earnestly before his ende, that hee had beene neuer put in deeper trust, then to proceede in all things, by the lyne of Iustice, and the rule of Reason, for no man can determine or resolue, where, or in what sort his race shall ende, that hath liberty to wander at his owne will, and to range at his pleasure.

Examples cõcerning the case in question.

The third. Thirdly, Kings may not forget, *Beneficia eo vsque grata esse, quousque compensari possunt. That benefits are so farre sweet and acceptable vnto men, as there is a possibility to acknowledge them by any meane.* But after they waxe infinite, the greatest part is rather bent to detest & loathe one, vnto whom they stand too deepely bound; then to supply their want of power, with a surplusage of thankfulnesse.

The fourth. The fourth regard is taken out of *Tully*, namely, *Nunquam satiatos nullis continere finibus, That they which are so farre from beeing satisfied with any measure of reward,* as they complaine of iniury with *Agrippina*, because it is not free for them to proffer wrong, or to draw blood when they list, or make the world to shake and quiuer at the dreadfull sound of their indignation; *cannot be confined within any limits.* Such

Catch-

Catch-poles as we finde in *Dion*, haue euer beene the braue and luſty *Malecontents*, looking one way like the Bardgemen vpon the Thames, when they bend their force and ſtretch their armes another. Such was that crooked Libertine *Calliſtus*, who finding the ſucceſſion of the *Romaine* Empire to bee marſhalled vpon *Claudius* and his off-ſpring, for default of heyres of the Princes body: became a ſudden inſtrument of future hopes, abandoning in moſt ingratefull and deſpightfull manner, his noble Maſter *Caius Caſar*, who onely had aduanced him to the height of his credite.

The ingratitude of a baſe villaine to his noble Maſter. Suet. in caio.

So long as *Tiberius* kept himſelfe cloſe and priuate in the Iſle of *Rhodes* (after he was once proclaimed heyre apparant to the Crowne Imperiall) as well to ſhun the iealouſies of Court (which neuer ſleep) as to recreate himſelfe with hearing the Philoſophers diſcourſe (who rather draw men from the vanities of outward pompe, then kindle or enflame them with deſire of rule) the graueſt & moſt reſolute among the Senators, were glad to take that harbour, as a ſweete bayte in their way, becauſe their Emperor *In eſſe*, drew neere to his ende, & change of Princes breedeth change of fauorites for the greateſt part, if pollicy preuent not the ſodaine whips of the wheele of Fortune. But after the ſaide *Tyberius* had wonne the gole, for which hee laboured by trauerſe of the ground, rather then by rough and ſtubborne ſtrokes: the ſame fleſh-flyes and Leeches, which had worne and waſted his old Father to the bones, gaue him ouer in like manner, when hee fell into decay by yeares. Inſomuch as *Macro*, one of his cheefeſt friends, without reſpect of duty, or regard of fauour reaped in his Maſters Reigne, was induced by ſweete words of the next Succeſſor, wretchedly to ſtifle him, complaining of ingratitude, and that it was not poſſible to ſettle or to ſtay the flitting and vnſtable humours of vnthankfull miniſters; which alwayes fall downe proſtrate before the riſing ſunne, and like Dolphines, waite vpon their friends no further then the tyde will carry them. The *Chaldaies* and Aſtrologers, were daily ſet on work about theſe turnes and propheſies, which were deliuered among the common ſort, according to the moods & mindes of others, which erected all their drifts and pollicies to the ſetting vp of ſuch a Prince, as might requite their paines, and eſtranged diuers from the courſe of their common duty; which inſtability of tickle mindes, induced *Iulius Caſar*, during his whole time, to keepe his Teſtament ſo cloſe, as *Octauius* repayring like a priuate perſon (after his deceaſe) to *Rome*, knew nothing leſſe, then that hee was appointed by his Vnckles will, heyre apparant to that Empire. In like ſort the King of *Portugall*, *Don Manuel*, finding his dropſie to encreaſe ſo faſt vpon him, before his iourny to the *Baines*, as it was not like he ſhould continue long; left *Don Manuel* his couzin germaine ſecretly; *Erederopor los Reynos*, Inheritor of all his Dominions. And King *Henry* the eight, of late and famous memory, being earneſtly deſired by conſent of al eſtates of Parliament, to determine both of the ſucceſſion and remainder of the Crowne, neuer

Change of Princes breedeth change of fauourites. Tacit. An. li. 1.

Dion. in Tyb.

Dion. lib. 45.

Eſteu. de Garib. tom. 2. pag. 963.

neuer gaue himselfe to thinke vpon the same, till extremities of payne and sickneſſe put him quite out of hope of full recouery.

No Prince aliue had a more ſufficient and ſeruiceable miniſter thē *Ioab* was to *Dauid*, ſo long as he was whole and ſtrong: but after he began to waxe ſo colde, as no clothes could keepe him warme; he began forthwith to packe, and make his hand with *Adonia*. For thirſt of rule and empire, like a cloud of ſmoke, aſpireth alwaies to the top, and ſuch peeuiſh hypocrites as practiſe for no meaner booty, then the Regiment of mighty ſtates (vnder colour of ſimplicity and burning zeale to Iuſtice, in diſcharge of publike offices) may want both ſtrength and courage to oppoſe themſelues againſt the ranke of right: and yet for all that, after once the poyſon of their pedegrees and claimes are priuily conueyed by whiſperers and ſubborned inſtruments, into the peoples heads; they ſometimes lay thoſe Cockatrices egges in ſhade and ſilence, which ſhall bee hatched afterward with the thunder of rebellion. *Venient dies luctus patris mei, et occidam Iacob fratrem meum, &c. The dayes of mourning for my fathers death ſhall come*, ſaid *Eſau, and I will then ridde Iacob my brother foorth of the way, &c. Gen.* 21,41. And yet it pleaſed GOD to mollifie the tyrants heart with ſuch remorſe, as after meeting with his brother, *He embraced him, and let fall teares, in token of repentance, Gen.* 33,4. ſo farre as we can iudge, or dare imagine. The ſtories tell of one that wrote vpon the gates of the Capitoll at *Rome*, in the time of *Claudius*, *Poſt ſerenam nubila, ſed nubila ſerena:* and wee reade likewiſe of a certaine Count of *Lerin* in *Nauarre*, who deſired beyond meaſure, *Ver alguna dia, quæ ſupra fueſſe, to ſee one golden day, that might be his:* but God who ſtoppeth the purſuite of blood-thirſty men, will crop the buds of wrekefull hopes, and ſnatch vp ſinners in the net which they ſet for the ſecure and innocent.

Greedy deſire of rule & dominion aſpireth like to a cloud of ſmoke.

Eſteu. de Gar. hiſt. Nauar. pag. 57,9.

I let ſlip a number more, which not onely in the time of *Nero Caligula*, and other wicked Emperors of *Rome*, but likewiſe of the better ſort of Princes in the ſtate of Chriſtendome, haue conſulted with Aſtrologers and Coniurers, concerning ſecrets of this kinde, & attempted ſtrange aduentures to the perill of thoſe very Potentates by whom they were aduanced; as *Macro* was by *Tyberius*, and *Calliſtus* by *Caius*, from beggery to royalty, from diſgrace to credite, from contempt to honour. *Paucis indicium aut reip. amor, &c. Very few were guided in theſe caſes*, ſaith *Cornelius Tacitus*, *by iudgement right, or zeale vnto the Common-wealth.* Many as they ſtood affected, eyther in reſpect of ſeruice or dependance, recommended one or other to the rumors of ambition. Thus plaid the *Titeles*, with great muſters and ſtrong parties on both ſides; till at the laſt it fell out in plaine proofe, that they which were leaſt likely to poſſeſſe an Empire, were admitted to the ſame, and they which not onely wiſhed, but deuoured it in their owne conceite, were intercepted by deuice. Much like the ſilly Rowebuckes, which ſtarting at the flight of an arrow ſhot by chance, are taken in the toyle (which they miſtruſted leaſt) without recouery. For who can tell,

Of conſulting with Aſtrologers and Coniurers in ſecrets of this nature.

Tacit. An. li 2

within

within whoſe hazard Fortunes tennis balles will light, that haue rebounded in a multitude?

They that call to minde the ſtrange ſucceſſe which *Saul* & *Dauid* had among the *Iewes*; *Vitellius* among the *Romaines*, diuers Emperors in *Greece*, *Huniades* in *Hungary*, *Pogie Brachius* in *Boheme* Land, and *Goſtauus* in *Sweden*; may well conclude with *Aeneas Siluius*, that *Ludere fortuna dixiſſet antiquitas*, our anceſtors would haue ſaide, *That fortune was diſpoſed in theſe caſes to diſport and dally.* Who can aſſure himſelfe of any certaine flight, when checks are alwayes ready to diſturbe the game? Who can determine any mans good hap, that lyes vpon the chance of a thouſand Dice? Who can preſcribe of any light from Prophets or preſuming fooles, when the light of common reaſon waxeth faint and dimme, and affoordeth onely *Vacua vacuis*, that is, *Empty wares, for empty cuſtomers?* It is not poſſible for any man to diſcharge a ſingle truſt, that carries not a ſingle eye. Wee can haue no more Kings then Gods: and whoſe tongue ſoeuer liſpeth when hee comes to ſound out *Shiboleth*, *belongeth not to the flocke of the faithfull.* It is the guiſe of a cunning theefe, ſaith S. *Auguſtine*, to withdraw the Sheepe or Cattell from their wonted haunt, to the danger of a common ſpoile, *by ſcattering ſweete baites of prouender, in by-wayes of deceit:* And after the ſame manner, Sathan ſeeketh to entrap fine wits, and encreaſe bad humors. His gold is droſſe, his corne is chaffe, his receits and compounds are of Colloquintida, *Mors in olla*, *Death is in the pot*; and therefore as the children of the Prophets gaue warning to the Prophet (concerning ſuch another banquet as this is) *Thou man of God beware of it.*

Fortune plaieth & dallieth with many, & yet ouerthroweth them at laſt.

4 Eſd. 7. 25.

Epiſt. 48.

An apt compariſon of a cunning theef, & the ſleights of Satan.

4 Reg. 4. 40.

We cannot labour for the change of any lawfull Magiſtrate, before the time expire which God prefixeth in his prouidence; eyther for our ſharper ſcourge, or for our ſafer benefit. He ſaid not, that the *Iewes* had caſt off *Samuel*, *but himſelfe*, when they thirſted ſo much after Monarchy, according to the manner of their neighbours round about: whereupon we gather, that he counteth and eſteemeth iniuries againſt his Deputies and Vicegerents heere on earth, as parcell of his owne diſhonour. Moreouer, the moſt vnfortunate and bad ſucceſſe of certaine greene and wanton heads (which beeing not contented with the calling whereunto they were ordained by the prouidence of God, aſpired vnto traines of greater height) may warne vs to demeane our ſelues more orderly, and as *Ioſephus* writeth, *Vt num reſpicere regem, et pro principe habere et domino, to fixe our eyes vpon one onely King, and hold him for our Prince and Soueraigne.* We muſt conforme our duties to the compaſſe of his holy will, and howſoeuer wicked counſels may be floriſhed or ouercaſt with the ſhining Oyles of ſlye pretence; yet alwayes to retaine this principle in minde, *That whoſoeuer reſiſteth Order, reſiſteth him that planted and eſtabliſhed the ſame*, *Rom.* 13, 2. And furthermore, that to ſtriue and ſtruggle with his yoke (who tranſlateth and appointeth Kingdomes) *is but a tempting of his wrath*, as the

1 Reg. 8.

Young giddie heads that ſeeke the ſubuerſion of lawful Magiſtrates labor for their owne ruine.

Scripture termeth it, Dan. 2,21. Exod. 16. and 17. It is our duty rather to ſpend liues and goods with him or his, that ſitteth in the ſeate of gouernment, then to conſult with prophets how long they ſhall liue, or to thinke that wee are able to diminiſh any minute of a Princes reigne, that cannot change the colour of one haire, nor adde one cubite to our height. And in this reſpect, S. *Auguſtine* comprizeth all enquiries of this kinde, vnder the title of a *peſtilent curioſity, a vexing and conſuming care, and a wretched ſeruitude.*

De doct. Chr. lib. 2.

Such ſimple folkes, are wont to cheriſh and to foſter babies of their owne begetting, to preſume beyond the limites of a mortall ſtate, to prefer the figure of a fauour abſent, before regard of a dutie preſent: to ſtare vpon a golden hope, fluttering in the neſt of ignorance, before their quils be ſtiffe, or their winges able to aduance them to their ſuppoſed altitude. They ſacrifice to the Sunne with *Nero*, in reſpect of hope: and with *Caligula* to the gliding ſtreames, for mutability. But as we know, that God will haue the cheefeſt ſtroke in points aboue our reach: ſo may we be aſhamed, that *Cornelius Tacitus* a Paynim, ſhould deſcry by the light of reaſon, what we cannot finde by the practiſe of our owne experience: *Minore diſcrimine ſumi principem quam quæri; That there is leaſt hazard in accepting ſuch a Prince in humble ſort, as it pleaſeth God by prouidence to ſend: then in chuſing and ſelecting one, according to the compaſſe of our owne fancie. Ignoramus enim, quid conducat nobis in vita noſtra. For we know not what is fitteſt for vs in our life,* and while the ſtate is ballanced betweene hope and right, ſmall matters are not brought to paſſe without great diſorder.

Suet: in Nero. Dion in Cal. Anna. lib 1.

Eccleſ: 2,1.

Men wold not couet height of honour, if they knewe what a heauie burthen it is.

Immoderate deſire of honour, is the reſt of a proud aſpiring minde; and certainly men would not thirſt for it, with ſuch a greedy and vnquenchable deſire, if they rather tooke it for a burthen, as indeed it is, then for a beneſtt as the world beleeueth. They that take the right and perfect meaſure of an image, conſider not the baſe whereon it ſtandes, but it ſelfe alone: and whoſoeuer will examine, wherein wee reſemble God, muſt not regard our fancy, but his fauour.

Lactan: de fal. reli. cap. 20

Some, to atchieue their eager wiſh, *Pauorem ſibi figurant, atque colunt; Figure out a certaine feare before their eyes, and worſhippe it.* With *Hoſtilius* the Romane, ſhrinking in a ſeruile manner, at the falling of the ſmalleſt leafe. Others, with the venture of their whole eſtate, preſume to ſcale the fortreſſe of foreſtalled honour, as *Cæſar* did. And a third degree there is of thoſe, which run both horſe and man into the iawes of hel with *Decius*: though not with that good minde to reſcue or deliuer but to ranſacke and deſtroy their Country. But *Piſos* iudgement is without exception true: *Neminam imperium flagitio, quæſitum bonis artibus exercuiſſe, That no man euer managed a ſtate according to the rules of vertue, which he compaſſed by villany.* For looke by what degrees and ſteps we climbe: by like ſtayes we keepe our ſelues aloft: and ſuch as the beginning of our hope is, ſuch is the end of our fortune. It is a notable aduice which the Preacher giueth, Eccl. 10,20. *Not to detract from*

Tacit: Sar: lib 3

As we compas our deſires ſo we ſeeke to ſupport them

Kings

Kings in our inward thoughts, becauſe the very birds of heauen will deſcrie the ſame, and the feathered fowles ſhall giue ſentence againſt Treaſon. A proper kinde of liberty, and a peece of trauaile of great moment no doubt it is, to rifle in the myſteries of Egypt, vtterly forbidden by the ciuill Lawes, reſtrained by the rules of policy, condemned by the word of God, offenſiue to the common peace of men, and no more refraineable within limits of regard, then the Riuer *Nilus* is within a hedge of Willowes.

The Prophet *Nathan*, with diſcreete Queene *Berſhabe*, beeing verie carefull to ſettle and eſtabliſh the remainder of the Crowne vppon her ſonne, repaired not to *Baal* or Belzebub, to demand redreſſe of iniuries attempted againſt that order which vvas taken by the King: nor to learne who ſhould ſucceede in his authority; but to the king himſelfe, as to the lawfull, next, and ordinary meane, 3 Reg.1,20. Neither was her meaning, to enflame the rage and choller of Competitors, but to preuent the ſlaughter of the people. Men may diſpute of matters, but it is not poſſible to conclude, without aſſured knowledge of the vvill of God. And therefore, though poore *Ionathan* would haue made a cloſe compacte with *Dauid*, by reſigning his full intereſt to the Crowne, vpon condition, that he might bee but holden as a ſecond perſon to the King: yet the couenant tooke no place, becauſe God had diſpoſed and reſolued otherwiſe.

Men may diſpute on matters, but a higher power appoinʒeth the concluſion.

The modeſty and temperance of *Ionathan*, deſerueth to be praiſed in this point, who neither grudging nor repining at the ſentence of Almighty God againſt his fathers houſe: abandoned thoſe gloſing Prophets, whoſe aduice his father ſought, although (like Trauellers) they commonly report loud lyes, not ſcanned by their owne good heed, but *Ex metu credita, &c.* either forged cunningly to furniſh out a ſtage with newes, or beleeued fearefully vvhen ſenſes are amated. Was not then the counſell ſound and good, vvhich King *Ioas* gaue to *Amaſias*, 4 Reg 14,10. *Vt ſederet in domo ſua, & contentus, eſſet gloria ſua, that he ſhould ſit in his owne houſe at eaſe, and be contented with his owne glorie?* Were not theſe vviſe men trow ye, *Qui benedicentes Regi, profecti ſunt ad Tabernacula lætantes, Which wiſheth well to the King* (not dealing vvith his ſtate) *returned with great ioy to their dwelling places?* 3 *Reg.*8.66. Were we not beholding to S *Paul*, 1 Cor.7,20. who left this vvarning in record, *That euery man ſhould reſt contented with his owne eſtate, and be rather timerous, then preſumptuous and inquiſitiue after matters that are far aboue the reach of our capacity?* Rom.11,20.

It is good to with the King well, but not to meddle with his dignity.

For, if God haue concealed ſecrets in a cloud of Maieſty, from thoſe of whom he deemed and accounted beſt: vvhat foole will light his candle at the lampe of falſe Samaria? Or direct his aime by the leuel of the falſe Apoſtles? Can *Zedechias* ſee more then *Eſay*? or *Phaſſur* then *Ieremy*? O blinde abuſe, that ſealeth vp the ſenſes of the body, and exileth all the faculties of our vnderſtanding. *Tertullian* a learned Doctor, of no leſſe faith then antiquity reports, that albeit at the firſt beginning

In Apolo.

of the Church, the wise men and Astrologers were daily resorted vnto, by diuers sorts of men for intelligence of future things, and cheefely touching *Cæsars* life, the propagation of his time, the successe of this man or that, &c. yet can it not be proued, that euer any Christian treated with them, about priuate causes of their owne: much lesse, affayres of the Common-wealth, or ciuill policy.

The Christians in the primitiue church, their medling with no Impostures.

Some may perhaps conceiue, that so many would not haue depended vpon propheſies, without some certaine ground: but these neither marke the proper inclination and bent of nature, (alwayes to disporte and please her selfe, with shadowes and conceits of mutability, wherein she delighteth most) nor that truth is rather iustified by weight, then number. *Stultorum numerus infinitus*, *The register of fooles is infinite*, Eccl. 1, 15. Neither can that Schoole want Auditors, so long as *Dura vt infernu æmulatio*, *Emulation which is hard and obstinate as hell, beares a greater stroke then humility*, Cant, 8, 6. For as *S. Ierom* writeth to *Iouinian*. *Quod multi ac quiescunt tuæ doctrinæ, indicium leuitatis est, &c. That many gaue attentiue eare, and yeelded to his doctrine, was a signe of leuity*, becausse they did it for zeale to truth, but to bee flattered and smothered in their vaine abuses.

It is not strange, that man sometimes forgets himselfe, and is egged forward by aspiring thoughts, to the quest of matters far aboue his reach (for this we claim by cleere discent from *Eue* our Grandmother:) but I wonder more, that in the midst of our gallantnesse and ruffe, vve cast not downe our eyes with the Pea-cocke, to our vgly feete & feeble stayes whereupon we rest: letting fall those peeuish plumes of pride, which make vs braue against the prouidence of the Almightie. For, since God ruleth all things both vnder and aboue the Moon, by order, not by accident; since things prefixed in his holy purpose, cannot chuse but come to passe, howsoeuer we contend against the streame, since all labours, euen by the rule of *Aristotle* (whom some prefer before *Esay*) which either haue no scope or end at all, or further not the fortune which we seeke, are vaine; If *Salomon in all his Maiesty, could not make himselfe so braue as the Lillies of the field, which neither sow nor spin; If we cannot adde one cubite to our stature, nor change the colour of one haire; If no Sparrow lights vpon the ground*, which is the smallest accident that any man can thinke, *without the knowledge and foresight of God*, Math. 5, 36, *No drop of water falleth from the clouds, without his ordinance*. Ier. 14, 21. And which is more, *the very teares which trickle downe our cheekes, be numbred in his bottle*: Why should we foolishly presume, to sound so deepe a channell with our shallow sense, or to spend our hope in the chase of fancies, that dissolue to nothing? For either things are so determined, as not presumption, but prayer; not pride, but humblenes; nor the rich mans purple robe, but the sackcloath & ashes vvhich carefull *Ionas* wore, is able (by the mercy of Almighty God) to preuent the storme, and to diuert the plagues from *Niniue*, or no such ordinãce is set in heauen, and then what need we run away, for feare of our owne

Phis. lib. 2.

The rich mans purple Robe not preferred with God, before the humble garment of sacke-cloath.

sha-

shaddow? Thus may we take our leaue of all contingents, and of fortune their Soueraigne: which hauing none other vassailes, ouer whō to raigne and exercise her tyranny, then such as are not otherwise at all, then (in conceit) must rest content with that precinct and liberty, which a wise man in *Thucidides* affoordeth her: *Quid enim fortuna aliud est, quam veræ causæ ignoratio? For what other thing is fortune*, saith he, *then ignorance of the true and proper causes of all things?* As if he should haue taught, that whosoeuer vnderstood the grounds and proper causes of these contingents, as we terme them, and accidents below; could not be so simple as to wonder at such toyes, as are darke to the simple for want of skill, and cleere to the learned by the light of vnderstanding, or to make a Goddesse of our owne fraile capacity. Lib. 2.

But becausse I would be loth, that any man should be deceiued, eyther by equiuocatiō in the word, or ambiguity in the matter; I thoght good to note by certaine cleere & euident examples, that many things seeme casuall and contingent to the weake conceite of man, which notwithstanding are determined, and regular in the course of prouidence, that is, saieth *Hippocrates*, ἡμῖν μὲν αὐτόματα τῷ δὲ θεῷ οὐδὲν αὐτόματον. The Whale that came to deuoure the Prophet *Ionas*, may seeme to haue arriued in that place by chance: but the Scripture testifies, *Dominum præparasse piscem, that God prepared this great Fish* to receiue the Prophet, for a greater setting foorth of his owne glory, *Ionas* 2, and that he might prefigure the buriall of our Sauiour, *Luke* 21,30. The storme it selfe which droue the Pilots to this streight, may likewise seeme contingent to the glimpse of carnall eyes: but *Ionas* saide, *Hee knew that onely for his sake, the storme came vpon them, Ionas* 1,12. When *Tobie* gaue a shrike for sudden feare of the fish which came to swallow him, so farre as he could iudge; the Angell badde him draw the fish to Land, and teare out his Liuer, *Sunt enim hæc necessaria ad medicamenta, &c. For these things*, said he, *are profitably requisite for medicine. Tob.* 6,6. Wee might adioyne another fish to like effect, which (for any thing that *Peter* knew) came in by chance, *Mat.* 17, 27, and yet he brought the tribute, which our Sauiour (like a good houlholder) paid for himselfe and his Family. For *if we first begin to seeke the Kingdome of God and the righteousnesse thereof; all things shall be supplied that are needfull, Mat.* 6,33. Many things seeme casuall to mens weak conceit, that are determined in diuine prouidence, & the same approued by sundry examples.

We may gather by diuersity of opinions among the brethren, touching the manner of dispatching *Ioseph* out of the way; that the selling of him into Egypt, was but accidentall, and agreed vpon by reason of the fit ariuall of the Merchants, *Gen.* 37,28, while they were disputing and debating what they were best to do: And yet that very *Ioseph* confesseth afterward, *Gen.* 45,8. *That he was not sold away by their counsell & aduice, but by the prouidence of God*, that afterward, obtaining grace in the King of Egypts eyes, he might be better able to refresh & releeue his aged Father, in a common dearth and misery. Againe, what seemeth further in the sight of man, from any certaine course or lyne of

What God hath concluded in his counsell, the wisedome of man is not able to alter.

prouidence, then by the glancing of an arrow frō the common marke, to kill a trauailer that passeth by the way? And yet God himselfe is said, *Tradidisse hominem, &c. To haue deliuered the man into the hands of the shooter, Exod.* 21, 13. Who would not haue thought that *Philip* had ariued neere vnto the place where Queene *Candaces* Chamberlaine should come by chance, till the spirit warned the saide *Philip, To draw neerer to the Coach, and to confer with him about the true sence of the Scriptures?* Many thought it was hard fortune, as they call it no doubt, that *Iehosophat* was so strangely made away; becausе the Scripture telleth, *That a certaine man hauing bent his bow, and let slip his Arrow at hap hazard, without aime at any certaine marke, strooke the King by chance,* 3. *Reg.* 22, 34. But heere I finde no lucke nor chance at all, otherwise then in respect of vs, for it is not onely generally true, that mis-fortunes shall light heauily vpon our neckes, *Quorum ortum nesciemus, whose originall or cause we shall not vnderstand, Esay* 47, 11, but particularly worth the noting in this point, that the shooter did no more then was denounced to the king by the Prophet *Micheas, from Gods owne mouth before the brunt of the battaile,* 3. *Reg.* 22, 17.

King William Rufus slaine in the new Forrest, by the shooting of an Arrow.

Our english Histories tell vs of a Gentleman called *Tirrell*, who shooting at a Stag in the new Forrest, gaue the king his mortal wound by great mishap. But whosoeuer lookes into the iustice of almighty God with a single eye, and forgetteth not, what a willing and attentiue eare he giues to the cryes of poore Orphants and Widdowes; will soone conceiue, that Fortune had no stroke at all in this. *But euen as hungry Dogs licked vp the blood of Iezabell and Achab, neere vnto the place where poore Naboth was most vniustly depriued, first of land, and afterward of life,* 3. *Reg.* 22, 28, so did it please God, that in the Forrest which was set vp with the ruine of so many Parish Churches, wherein God was serued, and the great decay of husbandry, whereby the Commonwealth is maintained, one of these brute beasts, which was preferred before the fatherlesse and desolate; should be made *Gods instrument, in taking vengeance of vncharitable dealing, Pro.* 16, 33, and all the rest should eyther licke his blood, or glut their eyes with the death of their princely benefactor. Thus fals it out in this case, which fildome failes in any: that *In quo peccamus, in eodem plectimur*. To conclude, though nothing in this world bee more casuall then lottery, yet *Salomon* doth teach, *That when the Lots are cast into the lap, the prouidence of God disposeth them, Prou.* 16, 33. Hee guideth all things, not by that golden chaine of causes, linked one within another in such a manner as they cannot slip, whereof the *Stoykes* dreame: but by the rule of order, which directeth our attempts to the scope of his owne pleasure.

The euident forewarnings giuen to Cæsar, for the preuention of his death.

The warning of *Spurina* the great Astrologer, to beware of treason such a day, the dreame of his wife *Octauia*, the bill wherewith hee was presented in his way to the Senate house, that very morning wherein he lost his life, with names of all the traytors and conspirators that were confederate in a practise against his person; and diuers other tokens

kens (no leſſe ſtrange then theſe) were rather meanes, ſaith *Appian*, *Vt videret, quam vt vitaret interitum, to make him foreſee, then to teach him how to ſhunne, or to preuent his owne calamity. Quæ enim in fatis ſunt, etiam præſignificata non vitantur. For though we be forewarned of thoſe dangers and miſhaps which are decreed by deſtiny; yet can we not eſchew the trappe,* whereas by deepe reuoluing them within our thoughts, we forgoe the comfort in the meane time of ſuch fauors as are in our hand to reape, for doubts and ſcruples which no man liuing can deuiſe to remedy. Appian. lib. 2. Com. Tacit. hiſtor. lib. 1.

Could the title of *Perpetuus Dictator*, or the Cap of maintenance, or the purple Robe, or the golden Chayre haue delighted *Cæſar*, if he had foreſeene, eyther by inſtructions of Art, or by the warnings of his deereſt friends, that euen thoſe very Senators which (for the greateſt part) were either raiſed by his bounty, or reſtored by his pardon, ſhold deiect him from the type of Empire, to the downfall of deſtruction? Could any golden Myne haue delighted *Creſus*, if it had beene reuealed before hand, that all his forces being put to flight, his credite loſt, and his wealth in huckſters hands; he ſhould likewiſe be bereft of his life beyond *Euphrates*? What ſolace would the ſpreading branches of King *Priams* royall ſtocke haue affoorded to his aged yeares; if the flame which waſted and conſumed *Troy* to cynders, had blazed in his eye? Let *Cicero* declare how little pleaſure *Damocles* conceiued of his dainty fare and regall ſeate, when he ſpyed a naked ſword, hanging only by a ſlender thred right ouer him? It is therfore moſt certaine which a certaine Count of *Angouleſme* was wont to write for his poeſie: *Repentina leuiora, Sudden miſ-fortunes euer leaue the lighteſt impreſſion of care.* And they that are expert in phyſicke, hold it for a better courſe to abuſe the Patient with greater hope then they finde cauſe, for encreaſe of ſtrength (ſo that the ſoule be carefully prouided for) then to deſcry the perill of his ſtate, with diſcouragement of nature. Miſ-fortunes that happen ſuddenly, do alwayes leaue behinde them the lighteſt impreſſions.

To thoſe that onely like of Propheſies, becauſe they make vs the more wary in abſtaining from offence; I anſwer firſt, that we may not do that which is euill of it ſelfe, in hope that good may come thereof. Secondly, our owne experience doth teach, that many more are puffed vp with pride, by ſuch vngodly meanes, then reclaimed from the rage of ſinne. And laſt of al, the warnings of our fraile and ſlippery ſtate, are not ſo rare and dainty, that we need to repayre to the Cloſet of falſe Oracles. *God hath reſerued ſecrets of this quality, to himſelfe alone*, ſaith a learned Father, & eſpecially the certaine knowledge of the latter day: that we may neuer ſleepe in the lap of vaine ſecurity, but euer thinke with godly S. *Ierome*, *That whether we eate or drinke, or whatſoeuer elſe we do, that dreadfull Trumpet ſoundeth in our eares*: Ariſe you dead, and come to iudgement. Let this be deepely printed in our hearts, and then a ſtraw for Propheſies; for neyther ſurfet of exceeding ioy can make vs proud, whē we remember that our fleſh is duſt, nor the ſtorms of care and ſorrow deſperate, in reſpect of the tender mercy of our God and Sauiour, who hath redeemed vs from Hell, and prepared a Anſwers to ſuch as are in loue with propheſies. Rom. 3. 8.

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Kingdome for those that stedfastly beleeue in him, and liue accordingly. It is enough that we haue yeelded vp both our selues and all our humors to the care and prouidence of God, who feeles the pulse, who searcheth the secret reynes, and worketh in the minde of man, reuealing so much by the light of nature, or the beames of fauour, as is fitte for vs to know, and couering the rest with a veyle of maiesty. Heereof we finde a figure in the flaming sword, which guards the passage into Paradice. If God be with vs, who dare stand against vs? if not, we saile both against winde and tyde, in which case, saith *Tacitus*, *A Coward differs little in effect from a man of courage, a wise man from a foole, or one that worketh vpon grounds of good aduice, from him that setteth vp his rest vpon the trust of contraries. Sic deluſa ſollicitudo quærentes eſt. And thus is the curiosity of those that are too busie and inquisitiue, deluded.* I could vouch a multitude of fit examples, to declare how dangerous a thing it is, to build or to repose vpon these brittle stayes, if I had not ranged them to a fitter place. I will conclude with *Aiax* in this matter, that ὅστις κενῇσιν ἐλπίσιν θερμαίνεται, whosoeuer is refreshed with vaine hopes, cannot be a man eyther of great courage, or deepe wisedome. It were a folly to attempt with hazard, what may be spared without offence; since ignorance in this case, ought to bee preferred before knowledge, simplicity before presumption, obedience before pride, & silence before curiosity.

God reuealeth by the light of nature, or beames of his fauor, so much as is for vs to know.

Gen. 31, 35.

By this discourse we see, what causes stir vp men to queſt vpon the Prophets haunt; we see moreouer, how little good wee reape by trauaile in this kinde, beside a large account to be made heereafter, not onely for vaine words, but for vnlawfull deeds, with mispence of precious time, in the study of loose faculties. These vnlucky markes are set vpon the refuse wares, for which we seeke to pay so deare, and yet vaine glory so farre blindeth reason; as eyther wee cannot, or wee will not giue them ouer, but vse one drop of abusing craft, as it were a sauce to bring in another. Now let vs ransacke all the dusty corners, and deceitfull boxes of diuining Artes, and search what liquor is contained in the Vessels, from whence the false Prophets of this age, take vpon them to deduce their principles. I am not ignorant, that *Veritas eſt vna ac falſum multiplex, The truth is euer one, but the shifts of falshood are manifold.* I know the snares are infinite, which Sathan sets to entangle and entrap a multitude of simple soules, whom Christ hath saued and redeemed by the merit of his sacred blood: notwithstanding, I will onely deale with those which are most dangerous to the pollicies of all estates, most iniurious to the Maiesty of God, most pleasing to olde *Adam*, most opposite to the simplicity of truth, & best liked by the multitude. Not doubting, but when we haue repelled the false Prophets, not by force of paper shot, but by the double cannon of the written Word, & the peremptory censure of the wisest in all ages, from the Curtains of presumption, which haue bene guarded and defended hitherto, with more opinion then approued strength; they will

Wares of no worth, yet ouer dearely paied for, reason being blinded by vaine glory.

will returne to God from Belzebub, & either quite giue ouer to maintaine a wilful courſe with vaine conceits, or at the leaſt, they ſhall bee forced to confeſſe, the weakeneſſe of their ſide, by their faint Artillery.

The groundes from whence diuiners doe deriue their gift of diuination.

For, either they deriue their gift of diuining, after *Futura contingentia*, from thoſe grounds of vvit and reaſon, whereby men are ſayde to differ from bruite beaſts, in the very ſubſtance of their kind: 1. Or from a ſecret inſpiration by dreames.

2. Or from vapours of profound Melancholy, which drawes ſo nere to Phrenſie, as the cheefe Proctors of that skill, haue very much to do, in diſtinguiſhing both kinds apart by diuers formes.

3. Or from peculiar and ſpeciall influence, or vertue of ſome ſoyle, wherein it excelleth others.

4. Or from the Art called *Cabaliſtica*, which at this day is ſcant to be found among the Iewes themſelues, from whom it drew the firſt originall.

5. Or from conference with damned ſpirits.

6. Or from the Planets, vvhich we may call Star-diuinitie. As for diuination by fire, water, palmeſtry, &c. I hold them not ſo much as worthy naming; where men are not wholly transformed, by Dame *Circes* Witchcraft into beaſts, and vtterly depriued of their ſenſes. The diuell dealeth not with the fineſt wits, after that groſſe manner; and therefore, albeit *Sagitta volans in die, The ſhaft which flyeth in the day, be dangerous*: yet is it in no degree to be compared, *Cum negotio perambulante in tenebris, with the terror which walketh in the dark*, Pſ. 91, 5. that is in obſcurity

CHAP. VI.

Of the gifts of wit and reaſon, whereby men are ſaide to differ from bruite beaſts, in the very ſubſtance of their kinde.

NOW therefore to begin with reaſon, vvhich no man can deny, to bee the greateſt gift, that God by Nature hath aſſigned vnto man: it is certaine, that albeit in reſpect heereof, we were appointed Rulers ouer beaſts, and were created (as I ſaide before) according to that ſacred image, which cannot be named with too great reuerence: yet al this vvhile, we find no proofe in *Geneſis*, of any future aimes; neither is it ſaid that *Adam* in his greateſt excellence, was holden for a Prophet. The Scriptures are ſo liberall, in painting and emblazoning the mercies of Almighty God vnto mankinde, as it is not like they would haue ouerſlipped or omitted this diuine prerogatiue, which approacheth neerer to the ſeate of Maieſty, if there had bene any glimpſe of ſuch an ornament.

I know (ſaith *Eſdras*) *what is paſt, but not what is to come*, 4 Eſd. 4. 46. Wherewith agrees the iudgement of the Poet *Pindarus*, whome the

light of Nature onely induced to the plaine confeſſion of this trueth:

No man liuing had euer any aſſured ſigne from god, of things to come, but the holy prophets.

οὐδεὶς ὁμοίως πάντων ἐπὶ γῆς ἀνθρώπων πίστιν ἀμφίλογον ἔσχε θεοπροπίας εὑρὼν διάδοχον. *No man that liues vpon the earth, had euer any faithfull or aſſured ſigne from the Gods, of things to come:* excepting the choſen veſſelles and ſelected Prophets of our Lord, which ſhall be formerly diſtinguiſhed and ſet foorth in their proper places. If any man demand the reaſon of our ſweruing in this point, the booke of Wiſedome telleth vs in plaine tearmes, Sap. 9, 14. *That the thoughts of mortall men are timerous, and their fore ſight vncertaine.* Or as *Baſile* writes, διὰ τὸ πεπυλῶσθαι τὴν τῶν μελλόντων γνῶσιν; *Becauſe the knowledge of future things is concealed.*

The Poet *Pindarus* takes vpon him in another place, to ſet downe this principle: *That while the ſequell is in the will of God, we mortall men may hope, but wee can aſſure our ſelues of nothing: wee may diſcerne of things that are by ſight, that were by memory,* ſaith *Antigone* in *Sophocles*, πρὶν ἰδεῖν ϛ, &c. *But before the proofe make ſhew,* ἰδεῖν μαντὶς τὴν μελλονύκτιν, *No man is ſuch a Prophet of the future, that he knowes which way to direct his Labours.* Theſe men were no leſſe perfect in the bounds of Nature, then our ſelues, or if we liſt to make a difference, their credit is by ſo much greater in this caſe: as their bruiſe by falling from the ſeate of pride, & confidence in their owne proper ſtrength, was more deſperate, Ier. 10, 23. Prou. 20, 24. Prou. 27, 1. And yet their writings ſhew, with howe great modeſtie and baſhfulneſſe, they willingly diſclaimed, what, eyther Prophets challenge by abuſe, or their diſciples craue without authoritie.

A mans waies are not his owne, neither knoweth how to order his ſteps.

If a mans wayes be not his owne, and if it lye not in him to direct his owne ſteps: how can he lend aduice to others? If we know not ouer-night, what euent the next dayes toyle will bring: how can wee pierce into the myſteries of many yeares to come, before the light of the very things themſelues be reuealed? *For though the hearts of men be no leſſe manifeſt to the wiſe,* ſaith *Salomon, then their faces in the water: yet can we not diuine nor gueſſe by any other meane, then the courſe of their dealings.* The Preacher could not foreſee, the quality of him that ſhould be his heire, and whether he ſhould proue wiſe or fooliſh: Eccl. 2. 19. and yet this commeth very farre ſhort of our preſuming propheſies. The full courſe of our life, ſufficeth not to ſcan the mighty workes, vvhich God doth dayly bring to paſſe within the worlde, nor to remember what is paſt: and yet we reach at things without the world, whoſe cauſes are inuiſible. Is it not enough for man, whoſe breath is in his Noſtrils, to admire the Maieſty of him that made vs, in the things vvhich were created for our vſe: vnleſſe we ſeeke to fetch our vviſedome from the clowds? Since *ipſum eſſe animi, the very ſubſtance of our ſoule,* ſayeth *Iamblichus*, a great prouler in the Myſteries of Egypt, *is to know God vpon whom it dependeth wholly for direction.* Whereupon Saint *Auguſtine*, ſtripping Nature naked out of all her painted robes, diſproueth all pretences, claimes, & titles, that may be put in by this colour, to ſome parcell of Gods high prerogatiue, by this plain argument, *That notwithſtanding*

Our whol life time cannot ſcan the works of God in the world, and yet we reach at things without the world.

Iambl. de miſt ex Egypt.

ding reaſon is a guift conferred, not vppon this man or that, but vpon the kinde of men in Genere: yet our owne experience, which is the ſureſt guide, inſtructeth vs, that neither all men, nor (in very deed) any man, excepting thoſe whom God doth rather prompt by fauour, then ſelect by rule, hath eyther grace or gift to propheſie.

If euer any man had beene ſo perfect in this gift, *Ex meris naturalibus*, whether we reſpect the fauour of almighty God, the place wherin he dwelt, or the pureneſſe of his minde, before it tooke attaint, and was infected by the ſerpents guile; the ſame was our firſt Father *Adam*, who notwithſtanding, as we feele with ſmart, could not foreſee the miſchiefe that was emminent, before himſelfe (with all his off-ſpring) were excluded from the ioyes of Paradiſe. Philoſophy doth teach, that nothing is in *Intellectu*, which hath not firſt beene drawne by fantaſie from common ſence: whereupon I conclude, that future things which neuer came within the ſence, cannot bee comprized in our vnderſtanding. It is an eaſie skill to diſcerne and iudge of the preſent ſtate, becauſe the faculties and forces of the minde conuey them out of one loope into another: but whatſoeuer ſhall betide or chance one whole yeare hence ἀπαγμάτων μεγνόητα, cannot be diſcouered by ſignes or tokens. For albeit *Ariſtotle* ſeeme to be of this opinion, *That God by nature hath imprinted formes and figures of all outward things in our vnderſtanding, from the firſt originall of man*, and that our actiue vnderſtanding, by the formes which it receiueth in by the loope of common ſence onely, giueth a cleere light to the paſſiue vnderſtanding, by the beames whereof it may more plainly behold and diſcerne the formes which before were couered with a darke & miſty veyle, within it ſelfe: yet touching Propheſies, I make no difference at al, whether the forms of things which we conceiue be let in, or onely cleered by the ſight, becauſe the light (without the which, our paſſiue vnderſtanding cannot poſſibly diſcerne it ſelfe) muſt as well bee let in by the windowes of the common ſence: as if there had bene no kinde of impreſſion by nature, in the paſſiue vnderſtanding. Wherefore, as we cannot diſcerne the brighteſt colours without light, nor heare without a ſound, nor ſmell without a ſauour, nor remember what hath neuer bene, nor conclude an argument without his parts: no more is it poſſible for our paſſiue vnderſtanding, to giue a certaine gueſſe at any thing to come, becauſe the ſame was neuer lodged in the common ſence, nor tranſported by the fantaſie.

Adam, the likelieſt of all other men, had not the gift of Prophetie.

Ariſtotle his opinion of formes and figures outward, imprinted in our vnderſtanding.

Nothing can be done by man, without the benefit of the ſences.

I ſtand the longer in diſcuſſing this direct and certaine rule, becauſe although there be not any which confineth nature more preciſely within limits: yet can it not but ſeeme obſcure and darke, without ſome labour to thoſe that are not learned in Philoſophy. The ſence of man, or his vnderſtanding rather (which is yet more light and quick) transformeth all conceits, without any determinate or certain ſubiect into diuers formes, and as a peece of waxe receiues the print of any ſeale, according to the preſent time, which afterward may notwith-

ſtanding be put out or defaced by the forme of another ſeale: ſo may the minde receiue, and afterward diſpoſe and vary, what the fantaſie preſenteth, but to diuine of future myſteries, which were neuer caſt within the mould of common ſence, is a thing vnpoſſible to the feeble ſtraines of humane capacity. Onely God is able to behold all things both preſent and to come, at once, and in an inſtant, as if they were at hand, for there are no limits of ſucceſſion, or diſtance in his ſight, his prouidence is infinite, in reſpect whereof, the *Stoikes* planted the pallace τῆς προνοίας aboue the Moone. And therefore the gift, *Annunciandi futura, antequam eueniant*, *of declaring future thinges before they come to paſſe*, belongeth onely to the depth of diuine wiſedome. For though the reaſonable ſoules of men or Angels, which eyther neuer were incorporate in any mortall body, or hauing bene inueſted once, are notwithſtanding ſeparated and diuided from them by the ſtroke of death, doe eyther retaine the knowledge which before they had, or receiue new formes without the ſeruice of the ſences, after ſuch a ſtrange and extraordinary manner, as neyther eare hath heard, nor tongue is able to report: yet ſince it is beyond the compaſſe of their imbecility, to comprize all formes at once, as I ſaide before, and to make preſent to their will, whatſoeuer liketh them to call to minde of things paſt, to contemplate of the preſent, or prognoſticate of things to come, which is onely proper & peculiar to God himſelfe: therefore can they gueſſe no further then it pleaſeth God by extraordinary grace and faupur to enable them.

Of declaring future things before they come to paſſe, it belongeth onely to the wiſedome diuine.

The Angell which appeared vnto *Eſdras*, could ſay nothing touching life, neyther haue the Angels of God any knowledge of the latter day; much leſſe may we preſume of myſteries aboue our reach, in whō that rare perfection wanteth, which thoſe pure and vndefiled ſpirits haue. *Corpus quod corrumpitur, aggrauat animam, &c. For the body which is ſubiect to corruption, maketh the ſoule ponderous, and depreſſeth a deepe wit, that muſeth vpon many things.* And though we ſtriue and labour by ſtraight abſtinence, and watching, to abate and mortifie the pleaſures of the fleſh, as *Hillarius* that bleſſed man, of whom S. *Ierome* writeth, was wont to qualifie the pride of *Adam* (which he called his vntamed and vnruly Aſſe) with chaffe, wherein is neyther ſtrength nor heart to pamper wanton humors: yet this maketh not our ſoules more diuine, but more holy, not more preſumptuous, but more humble, not more priuy to the counſels of almighty God, but more pliant to his ſeruice. Theſe godly exerciſes of a chriſtian life, are wings I confeſſe, to aduance our hope, but no meanes or inſtruments to change our nature. *We cannot certainly define of things*, ſaith *Eſdras*, *which grow vp with vs from our tender youth, further then we gather light, by knowledge of the next and proper cauſes whence they come, and as the proofe of former times may leade their aime*, πάντα γὰρ τῷ καιρῷ κάλλα. *For all things are braue and gallant in due ſeaſon.* Againſt this certaine principle, that no man aliue is borne a Prophet (howſoeuer *Ptolomy* would haue this skill to proceed

4 Eſd. 4. 53. The Angels haue not any knowledge of the latter day.

Sap. 9. 15.

proceede wholly, *Aſcientia, et a nobis*) *both from knowledge, and partly from our ſelues*; it may bee that ſome will obiect the ſtormes that wiſe men prognoſticate, in dealings and affaires of the Common-wealth, by the light of long experience, and Marriners and Husbandmen by ſignes of obſeruation. Whereunto this anſwer may ſuffize, that certaine cauſes worke ſo manifeſtly and apparantly, to the common view and conſideration of man, as we would rather deride and ſcorne him as a foole, then admire him for a Prophet, that wold hope to purchaſe any credite, by prognoſticating their effects. As that drought bringeth dearth, Autumne nippeth fading leaues, hoary haires are companions of old age, &c. Other cauſes there are, which firſt begin, and afterward proceed to their effects as it were by ſtealth, and after ſuch a cloſe and ſecret manner, as if they bee not watched, traced, and obſerued by degrees, they will vndoubtedly paſſe ouer in a cloud of ignorance. Thus husbandmen are daily taught by practiſe and experience, in manuring ſoyles of ſundry qualities, to know what ground is apteſt to bring foorth all kindes of graine; what temper of ſeaſon giueth beſt ſucceſſe to fruites; what windes offend the Corne, or blaſt the bloſſomes; what degrees of moyſture nouriſh, what corrupt: whereupon they gueſſe with better aime, then men that are more wiſe in matters of farre greater moment. In this reſpect, I thinke the learned in the ciuill lawes gaue out this principle, *Peritis credendum eſſe in ſua facultate.* That we muſt not build too ſtedfaſtly vpon the priuate iudgement and conceite of euery man in euery matter: *but of ſuch as are skilfull in the faculty which they profeſſe*, becauſe there is a kinde of craft in the meaneſt myſtery.

Many things happen to the knowledge of men, by experience & long obſeruation.

The Countrimen are wont to giue a likely gueſſe about the dayes of S. *Vrbane* and *Medard*, how the Vines will beare and thriue that yeare, not becauſe the day giues any vertue to the grape, nor the Saints (whoſe liues and conſtant ſuffering for Chriſt, are ſolemnly recorded and ſolemnized vpon that day) giue life and influence to Vines aboue the reſt; but becauſe the very time and ſeaſon is a marke and meaſure of their forwardneſſe. In like ſort, the Inhabitants in Egypt are wont to coniecture, what dearth or plenty ſhall enſue at the beginning of the yeare, by noting onely to what height the flood of *Nilus* mounteth and ariueth after an ouerflow: becauſe the long or ſhort abiding of the water, declares what heart and ſtrength the ſoyle receiueth. The Frogs are wont to make a noyſe before the rayne; the Sheep to ſhrink into the Caues & hollow places of the Rockes, before a drift of ſnow; the Bees to toyle & trauaile before weather: and in like manner, God hath giuen an euident and certaine light to euery liuing creature, of miſhaps to come, for ſafeguard of themſelues, whereby the cunning husbandmen vſe commonly to direct their courſe in thoſe kinde of dealings, for albeit theſe prognoſticating ſignes, ſaith *Cicero*, be not ſo manifeſt to common ſence; *Res ipſa tamen obſeruari animaduertique poſſunt, yet the things themſelues may be noted and obſerued.* The Shep-

How countrimen by obſeruation of ſome daies, do giue likelie gueſſes for Vines, & other things.

Cicero de diuine lib. 2.

heards gueſſing onely by the nature of the winde, which carryes ouer Clouds and driues the Racke, are able to deliuer (oftentimes) a better gueſſe of the change of weather, then the learned in Aſtrology by the rules of their Ephimerides. The Plowman can diſtinguiſh Wheate from Barly in the blade, and Rye from both, and one hearbe from another at the first appearing aboue ground; which perhappes would ſet both *Geſner* and *Matheolus* to ſchoole, albeit both of them haue left large diſcourſes of the formes & natures of the Symples to poſterity. The Fowlers know by the fluttering and bathing of ſome Birds, when raine will fall, and as euery thing conſenteth in a kinde of ſympathy, with this or that humour; ſo ſerueth it for a certaine watch to thoſe which ſeeke not for the proper reaſon by the quiddities and quirkes of Arte, but obſerue the courſe which eyther ſildome or neuer fayles, by the lyne of diligence. We reade not, that our Sauiour Chriſt condemned thoſe that deemed of the weather that ſhould follow, *by the redneſſe of the skie*, *Mat.*16,3, nor thoſe that gathered vpon the Figge-trees putting foorth her leaues, *that Summer was at hand*, *Mat.* 24,33, for that the cauſes and effects were tyed together, and combined in ſo ſtraight a linke of conſequence, as eyther ſwerued not at all, or very ſildome from the courſe which kinde had limitted. He rather vſed them as preſidents of lawfull gueſſing and diuining, by the proper cauſes of all things; & therupon deliuereth aſſured tokens, wherby we may likewiſe geſſe about the time of the latter day, thogh the minut be concealed, not onely from the ſons of *Adam*, but alſo frō the quier of Angels.

In what manner ſhepherds, plowmen, and other atraine to their skill.

It hath bene euer counted praiſe worthy, to range our gueſſes and coniectures to thoſe grounds and rules which haue a certaine holde, and therefore they that reach no further, may bee cunning, but not diuine; diligent, but not ouer-deepe; prouident, but farre from the guift of Propheſie: The Marriners in like manner, by continuall obſeruing the diuers qualities of windes, the difference of Seas, the properties of fiſhes, &c. haue beaten out ſuch certaine rules of Art, as when Clouds begin to thicken in ſome quarter of the skye, when certaine windes do blow, when certaine fiſhes leape aboue the water, when the Porpoſes begin to play, they will more certainly giue warning of a ſtorme or perrye to come after; then we that neyther vnderſtand the reaſon, nor obſerue the manner, can imagine. No wiſe man will miſlike or diſcommend their diligence, which ſearch the myſteries of nature; ſo they ſhoote no further then the leuell of their frayle capacity will giue them leaue. For this *Bezeleel* is ſaide, *to haue beene endued with the ſpirit of knowledge, wiſedome, and vnderſtanding in all kindes of workmanſhip*, *Exod.*31,3, though otherwiſe he were but a free Maſon, and not able to prognoſticate the ruines or enrichings of that Temple, which he ſet vp with his hands. And albeit thoſe *Vrinautij*, which *Hiram* ſent to *Salomon*, 3 *Reg.*9,21, wer well acquainted with the coaſt of *Ophir*; yet none of them could tell before they went to ſea, whether they ſhould returne home freighted with gold and ſiluer, or with Apes

Our gueſſes & coniectures ſhold be groūded on rules that haue a certaine hold.

and

and Pea-cockes. The Pilots which conducted *Paul*, knew certainly by their Line, what depth of water the veſſell drew: but not whether they ſhould periſh or eſcape after the ſhipwracke, till it pleaſed God to reueale his will by the mouth of his Apoſtle, Acts 27, 28.

The Phyſitians are able to deliuer a very probable and likely geſſe, concerning any greeuous ſickneſſe that is like to puniſh and infeſt our bodies, long before the poyſon ſtirre and kindle in the veines, by vrine, pulſe, diſtemper of the body, colour of the face, decay of appetite, and a thouſand other accidents, which are euident to Art, and obſcure to ignorance; ſhall we therefore count them Prophets? Whereas *Galen* thought himſelfe to be diſgraced very much, by that fond conceite, declaiming bitterly againſt the prating Empericks of Rome, who to diminiſh and abate the common admiration of his learned skil, gaue out reports, that he diuined not by Phyſicke, but by propheſie. I venture the more boldly, to compare Phyſicke in this point with husbandry; becauſe the learned *Galeniſts*, haue themſelues bene the firſt Authors and deuiſers of this fit compariſon. For, euen as skilful husband men, can giue a likely geſſe at any peece of ground wherein they neuer came before, by looking deeply and aduiſedly into the Nature of the ſame, whether it be Clay, Chalk, or Marle, &c. with what kind of grain it will beſt agree, though they know not vvhat Corne hath bene lately ſowen, before it peepe aboue the ground: ſo learned Phyſitions, noting and obſeruing carefully, the diet or complexion of any man, caſting his water, feeling his pulſe, &c. is able to deliuer a good geſſe vpon the grounds of Art, to what diſeaſe the body is moſt apt & ſubiect, either by diſtemper, or by kinde: And yet they cannot tell, what accident ſhall either diminiſh, or decreaſe this ſickneſſe when it commeth; what changes it will haue, how many fits, how dangerous, or by what Phyſitian or medicine it ſhall be cured: ſince theſe ſtrict particulars depend, vpon the certaine knowledge of the ſtate that is to come, which hath more turnes and windings, then a Hare before a Hound, by concourſe of accidents: though the reaſon and conceite of man, be not able to deſcry the multitude.

Gal. ad Poſt. lib. 7. cap. 5.

De ſimp. medicam. facien.

Particulars depending on certaine knowledge of things to come are not anie way credible.

No man of vnderſtanding, that either doth, or euer did diſallow προγνωστικὰ καὶ τὰ ἐν ἀρχῇ ὄντα, *Prognoſticating, or fore-running ſignes of things, which haue already their beginning*; though the ſame be not apparant to vnlearned or vnskilfull men: but faigned and ſuppoſed tokens, which haue neither any ſecret linke, nor coherence with thoſe ſtrange effects that follow. For, as I hold him a ſimple leech, that cannot finde the plague in one that is infected with the ſame, before the Carbunkle appeare; nor a Pleuriſie before the bagge come vp, nor τὸν κατάρρουν, till the belly ſwell: So not I but that bleſſed Father *Athanaſius*, enquireth of our Propher-hunters, how they can ſwerue ſo farre (I will not ſay from rules of lerning, but from grounds of wit) as to make no difference betweene the Prophet (who regards no kind of ordinary meane in declaring his conceite, but grace onely from aboue) or the Phyſitian, who wal-

In vita Antonii.

walketh in the light of Art? And by due ſcanning of the circumſtances that concerne the perſon, time, or place, fore-tels what euents are, not determinately, but very probably like to follow.

Phyſitians (as I learne by ſome of them) know not, *Quando ſit futura criſis*, otherwiſe then by certaine fore-running ſignes: which giue plaine notice, by what meane nature ſeeketh in diſtreſſe, to be releeued and disburthened. The tokens which direct their aime, appeare not in the Sphere, but in the body: neither is the paine abated by contemplating the Planets, but by diſcharge of humors. To be a Prophet, after *Galens* ſence, is to be a learned man, and *Præcognoſcere, To know before,* is not to roue vpon certaine aymes: but *Incipientem iam agnoſcere acceſſionem, To take knowledge by the proper cauſes of the fit, when it is beginning.*

Gal. comment in prorr. Hipo.

Not al the Citizens & inhabitants of *Iericho*, but *Rahab* and her houſhould onely knew, what grace and fauour appertained to the red Liſt that was hanged out of hir window. Ioſh. 3, 18. None but *Dauid* vnderſtood, what thoſe Arrowes meant which vvere ſhotte by *Ionathan*, in ſigne of his fathers laſting diſpleaſure, ſauing *Dauid*, 1 Reg. 19, 22. becauſe the *Mot degute* or Watch-word, vvas reſolued and agreed vpon betweene themſelues in priuate conference. None but *Eliæus* could conceiue by the riſing of a little cloud (no bigger then a mans fiſt) from the ſea: what ſtore of raine would follow after ſo deſperate a drought, as hath brought the people into great extreamity, becauſe it pleaſed God to make none but the Prophet priuie and acquainted with his purpoſe.

None but the learned in Phyſicke, can diuine on the dark grounds thereto belonging,

And in like manner, none but the learned in the grounds of phyſick, can diuine of thoſe darke accidents, which, as *Galen* writes, *Iam quidem principium generationis habent, ſed propter pacuitatem vulgo non ſunt cognita, Haue now a beginning of their breeding: but in reſpect of the ſlenderneſſe and ſmalneſſe thereof, are not yet apparant to the vulgar multitude.* And vvhereas ſome, to blow life into the carkaſſe of theſe prophecies, *De futuris contingentibus*, auerred by the vvarrant of *Hippocrates, That many things may be conceiued by the face alone:* it will not ſerue nor reach home to their marke, becauſe he treateth onely in that place, of ſuch diſtempers and infirmities, as commonly bewray themſelues more by the face, then by any other meane, as all obſtructions of the Liuer, of the Spleene, &c. ſo that no marke of Phiſiognomy, but an effect of ſome ſtrange accident, beginning now to work with malice in the body, may be diſcerned and obſerued in this manner. The ciuill lawes haue iudged and determined, *Nullis criminationibus implicanda eſſe remedia humanis quæſita corporibus, That remedies prouided for the health of mens bodies, ought not to be diſgraced with any kind of reproofe or obloquy:* & therfore, we may ſeeme the leſſe preciſe, in ſcanning ſcruples and pretended difficulties, about a lawfull matter.

L. eorum, c. de Malef. et Mac.

Reaſon hath her certaine bounds, and propheſie is not attayned by endeuour, but inſpired by free grace and mercy: whereby vve ſee, that neither

neither Husbandmen, Pilots, nor Phyſitians, may be called or reputed Prophets, though ſometimes they light vppon a trueth, which euery common perſon cannot eſpye, becauſe they range no further then the proper and next cauſe, nor to take vppon them to conceiue any more, then others might attaine vnto with like heede and diligence. With theſe we may compare and match the wiſe men of this world, and Generals of forces in the field, who taking the title of *Prudentes a prouidendo*, comparing practiſe with ſpeculation, the preſidents of former times with the practiſe of the preſent generall conceits, with due regarde of euery circumſtance that appertaineth to the cauſe in hand, & ſquaring out the plots of graue aduice, rather by the line of ſober skill, then the leape of arrogant temerity, by the compaſſe, rather then the Wheele: not onely repreſent the brunt of lamentable tragedies, in dum ſhowes before they take effect, but furthermore giue order how the ſame may be preuented, and cut off by policy.

The wiſe men of this world, and Generalls of forces, their practiſe and ſpeculation.

But as it is not poſſible, to keepe any certaine aime at a marke which is alwaies changeable according to the times; as it is not poſſible to ouer-rule the caſes of preſent time, by examples of another age; conſidering the difference that may be found between them both, by regard of any ſlender circumſtance to change the point; nor alwayes to cure one malady, with one and the ſelfeſame Medicine, when alteration of qualities, either in the place, the drugge, the perſon, or the time, may diſturbe the courſe. Much more vnpoſſible is it, to ſhoote point blanke, not at a white, but at a fancie which is quite without the leuell of our peece: & therefore, he that dares not euer build vpon the iudgement of the wiſeſt man aliue, who hath reaſon for his guide; ought not to credit the vaine words of preſuming Prophets, whoſe load-ſtarre is blinde chance, whoſe guide hap hazard, whoſe learning is imagination, whoſe geſſes are far lighter then the wind, and more variable thē the rainbow For, euen as he that ſounds the depth of any witte, is better able to diſcerne wherein the ſame wil profit moſt, then he that had neuer any taſt therof. As he that vnderſtands, about what time the Poſt ſets forth frō *Barwick* to *London*, is like to giue a neerer geſſe at the time of his arriual here, then others that are not acquainted with the circumſtance: as the learned in Arithmetick, are more quick & ready in caſting ouer deepe accompts, then they that ſhuffle ſums in groſſe, without either rule or order. Or, as we rather yeeld to their aduice, which are expert & skilfull in the ſtratagems of war, then of the wanton fry, which preſume according to the poſie of our worthy K. *Edward* 3. *Dulce bellum in expertis*, that they are able by their wit and courage to diſtreſſe an army, before they know which way to traile a pike. So they, which by comparing one time, one reaſon, one example, one circumſtance with another, aim by reaſon of euents to come, ought rather to bee regarded, then a ſort, who diuining by Nowne adiectiues, which were neuer ſeen, felt, heard, vnderſtood, nor can ſtand alone; endeuour onely to withdrawv men by the ſhadow (with that ſilly Cur in Æſop) from the ſubſtance.

The caſes of the preſent time cannot be ouer-ruled by examples of another age

The wiſe do not iudge of war or peace in their likelihood by figures caſt in paper leaues.

Wiſe men diuine not of the likelihood or vnlikelihood of warre or peace, by caſting vp a figure in a paper leafe; but by reuoluing ſtates and humors of our neighbours round about, not by planets, but by preparation. Againe, after the warre is once begun, wee gueſſe at the continuance thereof, not by dreames but by diſcretion; not by the good or bad aſpect of *Mars* or *Saturne*; but by the good or bad conceite of mighty Princes, that dwell neere together. This is the perfect ſcope of wiſedome, others are but ſhels of error, without any kernell of effect or benefit.

The ſtories are full fraught with examples of this ſenſible and reſpectiue kinde of Prophets, which onely by the compaſſe of deepe wiſedome, and the lyne of long experience, haue found ſuch ready meanes to preuent miſhaps, as light diuining fooles were neuer able to conceiue or vnderſtand, much leſſe to foreſee and prognoſticate. By this cleare light of wiſedome, *Solon* (as *Thucidides* reports) gaue warning of the tyranny which ſhould endanger and infeſt the ſtate of *Athens*, long before it came to paſſe: *Quem prudentem poſſum dicere diuinum nullo modo poſſum, Whom in this reſpect*, ſaith *Cicero*, *I can call wiſe, but diuine I cannot*. By this meane, *Fabius* attained to the credite of an Oracle at *Rome*; and *Thales* the *Mileſian*, by foreſtalment of the trees of Oliues, at ſuch time as he foreſaw by reaſon, what exceſſiue prices they would beare, became very rich vpon a ſuddaine. Not for that (profeſſing knowledge of Philoſophy) ſaieth *Ariſtotle*, *hee regarded wealth*: but to giue an euident example to the world, that rather voluntary ſequeſtration from theſe lets and troubles of a quiet minde, then blockiſh ignorance of any trade, to compaſſe riches when they liſt, to bend their ſtudies and deſires that way, was the very proper and true cauſe, why Philoſophers were alwayes poorer and in meaner plight, then any other kinde of perſons whatſoeuer. *Cani hominis ſunt ſenſus eius, The hoary haires of a man are his vnderſtanding*; not becauſe the head is white, but ripe and ſoundly ſeaſoned with long experience. Wherefore, as the gift of reaſon which ſome call *Theologiam naturalem*, in reſpect it is annexed as a difference of kinde, and common to all men in generall, whether they know God or not, though with larger or leſſer meaſure, as it pleaſeth him that diſpoſeth all; ſo by this rule and by none other, the wiſeſt Counſellors in all ages, haue ſquared out their plots concerning pollicy. For howſoeuer *Rome* might take aduantage by the peoples eaſineſſe to be miſled, (whereof I ſaid enough before) yet they that haue any eye of vnderſtanding, or an ounce of wit, may finde, that men of deepe conſideration and graue experience, were commonly the Prophets which were called in to ſpeake their mindes, when eyther counſell was to ſeek, or priuate quarrels grew to head, and began to feſter, or the ſtate it ſelfe, eyther by negligence of Rulers, or the ſtroke of God, was brought into great ieopardy.

Thucid. lib.2.

De diuin. li.2.

Ariſt. Polit. lib.2.

Philoſophers euermore wer poorer then any other perſons whatſoeuer.

The Gods, or rather Diuels, for *Dij gentium Demœnia*, were conſulted

ſulted for a ſhew, that the people might be made more feruent & more eager in recouering the loſſe: but their anſwers were conformed alwayes to the counſell and aduice of the wiſeſt and diſcreeteſt Magiſtrates. It is alotted to *Pericles* as a worthy praiſe, that no man looked deeper into any cauſe, nor foreſaw things to come, eyther further off, or more aſſuredly, but how? Marry by great diligence, ſaith mine Author, *Inaudita inueſtigandi, et audita perpendendi, Of enquiring after things which he neuer had heard, and poyzing matters that were brought to his hearing*. And this may bee the reaſon, why the Preacher telleth, that a wiſe man will alwayes hold and retaine faſt in minde, *Narrationem virorum nominatorum, the diſcourſes or reports of famous men*, that is as I ſuppoſe, of ſuch as haue beene holden in great price and credite for their wiſedome. *Memento dierum antiquorum, &c. Remember the ancient of dayes*, ſaith God by *Moſes, Deut.* 32, 7, ſtudy vpon the courſe of all ages, enquire of the Fathers, and they ſhall tell thee of thine Elders, and they ſhall declare vnto thee. And therefore the Senate or Eldership among the Iewes, was holden for an Oracle of ſuch aſſured truſt, as eyther to diſcredite or ſuſpect the ſame, was accounted diſobedience, not becauſe God wrought in them by indirect and extraordinary meanes, at all times when aduice was requiſite; but becauſe the maieſty of aged hayres, & the proofe of wiſedome, had eſtabliſhed a more ſound conceite, then that the ſame ſhould be corrected and controlled by the malapart and ſaucy multitude.

Thucid. lib. 1.

Lactan. de Orig. err. li. 2. c. 8

Eccl. 39, 2.

The maieſty and proofe of wiſedome in hoary haires, not to be controlled by the malapart multitude.

Diuitiacus, as we reade in *Caſars* Commentaries, could neuer bee trained further forward by practiſe of the Prieſts; then to diuide his courſe in taking aime, *Partim auguriis, partim coniectura, partly by auguration, and partly by coniecture*. So that albeit outwardly, that is, only for a flouriſh and to ſhunne offence, he gaue a reuerence to falſe Religion; yet priuately and in deuice of plots, he was guided by the line of Reaſon. We finde that *Ionathan*, who neuer dealt with any Sorcerers or Witches, as his Father did, could ſay to *Dauid*. *Tu regnabis, & ego tibi ſecundus ero, &c. Thou ſhalt reigne, and I will bee the ſecond perſon to thy ſelfe*. But he deriued not this light from any guift prophetical, but from a diligent and heedful obſeruation of Gods prouidence, which ran vpon his Father and his houſe with ſo ſtrong and violent a tide, as could not be reſiſted by the bankes of pollicy. The Sentinell, who kept the Watch ouer *Dauids* gate, ſeeing *Chuſai* runne with haſty ſpeed, repaired not for counſel to falſe Prophets, that he might be priuie to the newes he broght; but cõcluded with himſelf, that the tidings was not euill, as it ſeemeth vpon this aſſured ground, that none but fooles make haſte, to bring heauy newes to the eares of Princes.

Comment. li. 3

1 Reg. 23, 17.

2 Reg. 18, 25.

The Miniſters of *Benadab* preſumed very rightly, touching the ſauing and preſeruing both of their maſters life, and of their owne; but it was vppon this ground, *Quod Reges Iſrael clementes eſſent, That the Kings of Iſrael were mercifull*, though wee reade not of any Prophet at their elbow. It is reported in the Scriptures, *That the mouth of Salo-*

mon could not erre in iudgement, Prou.16,20. And againe, *That there was no myſtery concealed from the King*, 3 Reg.10,3. Inſomuch, *as he was not ignorant of the property of any herbe or plant from the Cedar trees in Libanus, to the Pellitory roote that growes out of the wall*, 3 Reg.4,33. not by the gift of propheſie, wherein hee wanted of his Fathers skill; but by prerogatiue of wiſedome, *which God gaue him in a larger and more ample meaſure.* And therefore, when the ſtrife aroſe about the child, he reſorted onely to the reaſon of a repugnant wit: not to the prompting of a glozing Prophet, for reſolution in the matter, 3 Reg.3,27. For, how can any man eſteeme her as a naturall and louing mother, which would rather quarter and diuide her childe in halues: then ſuffer the ſame to be brought vp, and nurſed by another woman.

Doct hiſt. lib. 7. cap. 17.

The cunning policie of a crafty Iew, to enrich himſelfe by the goodes of other men.

A certaine wicked Iew, perceiuing the great zeale and bounty of the true profeſſors of the faith of Chriſt, in releeuing and maintaining thoſe which pretended any loue or fauour to the truth, and ſuppoſing all to be well gotten, which was gleaned from an Infidell (as they reputed vs) found out a knauiſh ſtratagem, to conſume them and to enrich himſelfe, which was, by crauing to be baptized at ſundry times, and in diuers places. All the faithfull brethren yeelding and contributing their charity (according to the manner) to ſo good a purpoſe. Thus hauing mocked and deluded many, but moſt of all himſelfe (in reſpect of plagues to come:) his hap was at the length (as GOD would) to light into the hands of *Paulus* the Nouatian Byſhop, who finding the water which was put into the Font for this ſacred vſe, to be dried vp, without any certaine or apparant cauſe: conceiued hereupon, that ſo ſtrange a ſigne could not fall out, but vpon ſome extraordinary chance. And therefore told the Iew, that either he hadde receiued the Sacrament of Baptiſme at (vnawares) at ſome other time; in reſpect whereof, it ſtoode not with the will of God, to ſuffer iteration by ouer-ſight, or els he made the ſame an inſtrument of wicked and vnlawfull gaine (as *Simon Magus* would haue done the gift of miracles) which ſtood not with his honor to neglect, or leaue vnpuniſhed. The Byſhop was an Heretique, and therefore not inſpired from aboue, his ſenſe and reaſon onely lead him to diuine, that miracles are neuer wrought, but either to eſtabliſh faith, or to diſcouer infidelity.

Dioniſius Areopagita, firſt a graduate of *Athens*, & afterward a ſcholler of S. *Paul*, perceiuing the moſt ſtrange ecclipſe of the Sun that euer he beheld, at that very inſtant wherein our Sauiour Chriſt endured the moſt bitter pangs and torments of the Croſſe, pronounced with a peremptory voice, *That either God himſelfe was ſurcharged and oppreſſed with great violence: or elſe the frame of all the world ſhould be diſſolued in a moment.*

Eſteuãde Garib. hiſt. di Nauarr.

The Spaniſh hiſtories report, that *Katherine* Queene of *Nauar*, who caſt her ſelfe away, by matching with *Dalabret* a Nobleman of France: prognoſticated to her husband, after he had loſt the greateſt part of his forces, that neither hee, nor any of his off-ſpring ſhould repoſſeſſe the Crown.

Crowne. Which words may ſeeme to carry great authority vpon the firſt conceite: but if we call to minde, how like it was, that the *French* Kings teares, for whoſe ſake onely ſhe receiued this hard blow, would be waſted and dryed vp, *In alienis malis, in his friends diſtreſſe.* That all the Popes would iuſtifie from time to time, what was pronounced in that cauſe by their predeceſſor, and how hard a labour it would be for thoſe that could not keepe it while it was their owne, to wreſt it from ſo ſtrong an enemy; And laſt of all, that *Nauarre* hauing beene once vnited to *Caſtile* and *Arragon*, would neuer be diſlinked without a ſharper warre, then eyther ſhee or any was like to deſcend of her bodye, ſhould be able to maintaine, will finde ſome reaſon to commend the Ladies wit, but none to publiſh or eſteeme her as a Propheteſſe.

The *Mooriſh* Prophets prognoſticated to the King of *Granada Mahomad*, that before it were long, he ſhould lament & rue with helpleſſe teares, the ſurprizing of *Zahara*: and no meruaile, ſince it was the key of their eſtate, as *Barwicke* is of *England*, *Callis* of *France*, *Dunkirke* of the Low Country, *Beioaia* of *Nauarre*, and *Millan* of *Italy*. So that by theſe examples altogether, and by euery one of them, we may bee taught how to deeme of all profeſſers of this guilefull trade, which ſell the labor of their lips, and the practiſe of their buſie heads, for the price both of bodies and ſoules together. Beſides, this colour and pretence of Propheſie, and ſecret inſpiration from the Gods aboue, both is and euer hath beene, a veyle or ſhadow for aſpiring thoughts, which being puffed vp (like empty bladders) with a winde of pride, neuer leaue rebounding from one hazard to another, till eyther they obtaine the prize, or miſcarry by too great preſumption. Eſteu. de Garib. hiſt. delos Moros.

This might be prooued by a multitude of apt and fit examples for the purpoſe; but to be ſhort, I will onely vouch certaine of the *Mooriſh* Monarchy, and one aboue all the reſt, of *Aben Thumier* a Doctor in Aſtrology, who finding without any light or helpe of his Ephimerides, that the Royall off-ſpring of the race of *Alinocauides*, had ariued with great fortune to that race and ſtint of time, wherein the times of other houſes, as it were by deſtiny, had made an end; Beſide, diſcouering the moods and humors of the vulgar ſort (according to the touch of *Affricke*) to be ſo looſe and tickle of the ſeare, as there wanted nothing but a Leader, of great courage and deepe wiſedome to begin the game: Againe, concluding wth himſelfe, vpon a diligent and ſtraight examination of the forces on all ſides, that if the Cardes might bee brought once to the dealing of a cloſe and conſtant friend, the cunning packe which had beene laide together by long ſufferance, might paſſe for winning of the golden reſt; made choyſe of a certaine young fellow called *Abdelmon*, of a paſſing haughty minde and ready wit, to become an inſtrument, or rather a cheefe perſon and directer of this enterprize. His parentage indeed was baſe, but notwithſtanding ſo well couered with graces of his perſon, and rare gifts of nature, as the world was willing, eyther not to note it, or content to pardon it, of The Hiſtory of Aben Thumier, a Mooriſh Doctor in Aſtrologie.

which two courſes, eyther ſerued fitly for the purpoſe of the Doctour. But when the qualities of him that ſhould ſuſtaine the cheefeſt brunt, ſuffized not without ſome other ſlie deuice aboue the common reach;

3 Reg.12,27. this Scribe preſuming with the crafty rebell *Ieroboam*, that ſo long as the mindes of men were rooted in their former faith, and grounded vpon the principles of ancient ſimplicity, it would not be ſo eaſie to diuert them from their wonted courſe of duty and obedience vnto the

Eſteu. de Gar. hiſt. de los. mor. 1023. King: *Entroduzio noudades en religion, brought in an innouation of religion*, pretending by his iudgement in the ſtarres, that the Gods would haue it thus, and ſo firſt ouerthrew the Royall ſtocke, and then eſtabliſhed new formes of gouernment.

The plot was laide by preſuming and aſpiring hopes, maintained by deuice of wit, concealed with the darke and ſullen colours of hypocriſie, and altered according to the circumſtances of the perſons, time and place, by ſuch a cloſe *Achitophell*, as vſed wiſedome for his compaſſe, arte for a colour, and courage for an inſtrument. Another prophet of that filthy *Mooriſh* kinde, proclaimed in the Market place of *Granada*, that eyther his Markes and Oracles abuſed him, or the ruine of that Kingdom was at hand: but ſurely I repute him not ſo worthy of a Lawrell, for aduiſing when the danger was paſt cure: as of blowes for not ſpeaking ſooner, while the *Moores* of *Affricke*, who were greatly maimed by the loſſe of *Granada*, might haue adioyned ſtrength for reſcue of their neighbors. But what were his markes and Oracles in the name of God? Forſooth the very ſame that made the *Iewes* miſtruſt the ruine of their Temple: and would make the wiſeſt man aliue (without the prompting of a Prophet) to ſuſpect and feare the ſpoyle of his owne Country.

Of another Moore Prophet, that foreſaw the Kingdome of Granadaes ruine at hand.

For firſt, the ciuill warre within the bowels of *Granada*, betweene the Nephew and the Vnckle, was endleſſe and irreconcilable, their pouerty exceeding great, their hunger infinit, and the peoples harts quite broken and diſcouraged. Their allies in *Affricke* ſeemed altogether colde and careleſſe in affoording aide, the King of *Caſtile* houered aboue their heads, to ſeize vpon his wiſhed prey; and whereas all their hope and courage ſhould haue reſted in the truſt and confidence of their owne ſtrength at home; the Country was ſo quartered with ciuill ſtrife, as I ſaide before, that according to the Maxime of our Sauiour Chriſt, *Mat.* 12,14. *It could not long continue.*

Polibius, ſaith *Homer*, told his ſonne, that hee ſhould neuer returne home from *Troy*, but with the like ſtratagem to that whereby one vndertooke to teach an Aſſe to ſpeake within the ſpace of ſeuen yeare; ſo that his life might be reſpited. For euen as there was great oddes, that within that time, eyther the man to whom the bond was made, or he that was bound, or the ſimple Aſſe would dye, in all which caſes the bond was voyde and of none effect: ſo was it no leſſe probable, that in ſo dangerous a iourney, ſo long a time of abſence, ſo deſperate a peece of ſeruice, among ſo many wrackes by ſea, and perils vppon the land; eyther

eyther one miſhap or another, would make an ende of this yong Gentleman. Euents (ſaieth *Hanniball*) are not leſſe anſwerable to mans hope in any thing, then in warre, and therefore they that wander furtheſt from the beaten way, may ſometime perhaps diuine with greateſt probability. Beſide, the care and kindneſſe of a louing father, ought to be regarded ſomewhat in this caſe, who ſuppoſeth all offences to be preſent that are poſſible. Wherfore to conclude, though Pilots, Huſbandmen, and Councellors of ſtate foreſee many things, eyther by experience or obſeruation; yet their ayme proceeds by rule, and not by reach, and thoſe are taken (by the wiſer and more heedfull ſort) to be moſt certaine grounds, which are eſteemed blankes and ſhaddowes by the ſimple. The firſt inſtinct of preſumption and pride, being quenched by obedience vnto the will of God, maketh a more ready paſſage to the reward of humility. And therefore, *Beatus qui allidit paruulos ad petram, Happy is he that cruſheth theſe little ones againſt the Rocke, Pſ.*136, 12. Or that ſetteth ſnares and gynnes, *to catch the little Foxes that deſtroy the Vineyard, Cant.*2,15.

No euents leſſe anſwerable to the hope of men, thē thoſe of warre.

Obedience to God, quencheth al pride & preſumption in man.

No man aliue can proue ſo ſtraight a kindred or affinity betweene an accidentall ſigne and a corruptible ſubſtance, as may giue a light or foyle to future imaginations, *For God* (ſaith the Preacher) *made man ſingle and vpright, Et ipſe ſe infinitis immiſcuit quæſtionibus, And hee entangled himſelfe with queſtions that were infinite, Eccl.*7,26. We know that men are images of God, but no Gods indeed; that our wits may deeme, but not diuine; forecaſt vpon occaſion, but not prefigure without certainty; leaſt in rayſing fortes of fancy to the Clouds, like the ſpyre of *Babell*; we forgoe the knowledge of our ſelues, and be caſt into the gulfe, whereof there is no bottome. *Terrenum enim hoc animal, &c. For this earthly creature being altogether vnable*, ſaith *Lactantius*, *to comprehend the maieſty of heauenly things*, is detained, and as it were locked vp in a kinde of priſon, ſo that it cannot iudge by ſo cleere a light, nor reſolue in ſo franke a manner. Thus hath it pleaſed God to confine the reaſon of a man within certaine limits, as I ſaid before, which whoſoeuer ſeeketh to exceed, by contemning the decrees of God, is like to reape a bitter fruite, anſwerable to ſo corrupt a ſeede, which is miſ-fortune for preſumption, and error for iniquity. How farre the wit of man may reach, wee learne by this, how dangerous it were to ſwallow more thē we are able, and to digeſt the great miſhaps of others, do declare (though we ſhould forget the ſurfet of olde *Adam*) that is the loſſe of our liberty.

God hath confined mans reaſon within certaine limits which it cannot go beyond

CHAP.

CHAP. VII.

Of Melancholy, and that it aduanceth mens conceites, more then any other humour whatsoeuer.

NExt to that natiue reason, whereby men are saide to differ from brute beasts, some holde, that Melancholy raiseth and aduanceth our conceits more gallantly, then any other humour whatsoeuer. But for mine owne part, as I cannot deny that diuers persons deeply touched in this kinde, haue excelled for the sharpnes of their wit: so thogh we shold confesse thē to bee wisest among men, which *Tully* neuer granted but against his will, because himselfe was of another straine; yet may we not presume to make them equall vnto God himselfe, who resigneth not to nature, so great an interest in his owne prerogatiue. We know that Melancholy participateth most of earth, which is most grosse and ponderous; and therefore opposite to fine conceits, which spring from the finest and most subtile humour. And though some labour to extenuate the pith of this plaine demonstration, by distinguishing Melancholy into two diuers kindes, whereof one hauing bin digested by the Liuer throughly, swimmeth like a kinde of flower on the top of blood, another sinketh to the bottom like the Lees of wine: yet must we needs confesse the brighter of them both, to resemble that obscure and misty veyle, wherewith, as in old time the grace of *Venus*, so now the lustre of our wits and sences are ecclipsed. Can any man which hath but lightly tasted the sweete liquor of Philosophy, deeme that by continuall agitation and stirring of the braine, whereby the melancholy matter is encreased and augmented very much, the moysture of the same whereon our natiue heate should feede, is wasted & quite dryed vp, and that our vitall spirits standing euer bent (by this meane) like a Bow, waxe weaker and forgoe the greatest part of their vertue? I thinke not, or if he do, the Schooles will hisse him out for defending so vaine a Paradox.

A distinguishing of Melancholy into two seueral kindes.

Againe, as melancholy seeketh ease, and shunneth exercise, which ought to quicken and reuiue declining parts, to spend grosse superfluities, and furthermore to disperse al windy matter, which is most offensiue to the braine (as appeareth by the lesson which *Pithagoras* gaue to his Schollers, in no wise to eate any Beanes) so by the rust of idlenesse, the sharpest edge of wit is taken off, inuention decayes, memory waxeth weake and shallow, and euery guift or faculty of the reasonable soule of man, becomes lesser strong and able, eyther to foretell by Propheſie what is to come, or to conceiue by reason what is fittest for the present. The properties, or rather accidents inseparable of this pensiue humour, are φόβος & ἀθυμία μετὰ δυσφορίας, feare, greefe of minde, and detesting

deteſting of humane ſociety: which one accident without the reſt, if *Ariſtotle* may bee called in, and admitted for a Iudge, maketh thoſe whom it paſſeth with a kinde of tyranny; *Aut Deos, aut Dæmones*, that is, Eyther ſo diuine and voyde of all contagion of vice, as we may repute them more then men; or ſo retirate, cloſe, and miſchieuous, as we ſhould ſhunne them more then Satires. Polit. lib. 1.

Let *Plutarth* tell vs, in what wretched and vnhappy plight that *Timon* liued, who could not abide the ſight of any man aliue, & by what meane he fell into this fond, or rather brainſicke and fanaticall conceite: that we may beware of thoſe that ſtraine Oyle out of a Flint, or *Methridatum* out of *Colloquintida*. It was a rule of great importance which *Iamblichus* gaue, to remooue out of our mindes, *Quicquid vllo modo ſimile eſt imaginationibus vllis, quas humores ſimileſque cauſa ſuſcitant, &c. Whatſoeuer reſembleth in any point, thoſe imaginations which are ſtirred vp by humours and like cauſes, when we fall to diuine of matters that are future.* De Myſter. Egypt.

He declaimeth furthermore, againſt *Porphirius* the blinde Philoſopher, for defending *Vaticinium eſſe paſſionem phantaſiæ talem, qualis accidit melancholicis, &c. That Propheſie was ſuch a kinde of paſſion of the fantaſie, as chanceth vnto melancholy perſons. Nulla ergo ſunt data præparamenta ſeminaque a natura, vel communi, vel humana ad vaticinium illud, quod eſt ſupra naturam intelligentiam que humanam, &c. Therefore nature*, ſaith he, *gaue no preparatiues, nor ſeedes of Propheſie, concerning things which are aboue nature and humane capacity.* Propheſie ſuch a kinde of paſſion of the fantaſie, as hapneth to melancholy men.

Paulus Aegineta recounteth a diſcourſe of certaine perſons, ſo farre ouer-ſhotte with this eluiſh humour, as ſome-time they thought themſelues Beaſts and Birds, with wings and hornes, &c. And which is more, not ſatisfied with this ſtrange ſpeculation, without a ſtranger practiſe; they began μιμεῖσθαι τὰς φθογγὰς αὐτῶν, *to imitate their voyces*. Not vnlike to fond *Pithagoras*, who ſeemed to remember the time, ſince he was a Cocke at the ſiedge of *Troy*, and afterward I know not what beſide: onely to perſwade his Schollers to beleeue the tranſmigration of Soules, out of one forme into another. I haue heard of others, that ſuppoſing their bodyes to be made of glaſſe, durſt not iuſtle in the ſtreete with any man, for feare of breaking into ſhiuers, πρὸς τὸ κλαίειν ἢ πρὸς γελᾶν. And that ſome eyther laughed euer with *Chriſippus*, or lamented euer with *Democritus*. Lib. 3. cap. 14. Fond & fooliſh imaginations of melancholy perſons.

Charles, the ſeuenth of that name, vppon a ſtrange miſ-conceite without eyther ground or probability, that his owne Sonne would commit him to ſafe keeping; tooke ſo deepe a thought, as afterward he would neuer receiue any thing to ſuſtaine nature. *Alphonſo* king of *Naples* in like manner, hearing rumours of the French Kings purpoſe to come into *Italy*, grew ſo timerous and fearefull in a melancholy ſute; that he ſuppoſed the very trees and ſtones to proclaime his intereſt, and take armes againſt him. Plat. coment. cap. 117. Idem. cap. 17.

A number more, eyther for loue or hate, haue beene haunted with

Lib. 3.

like fancies, whom *Thucidides* moſt fitly calleth, *Abſurdarum opinionum ſeruos, The bond-ſlaues of abſurd conceites*, in reſpect, that whatſoeuer may be, they preſume to be: and ſometimes alſo, what is moſt vnpoſſible, as for a man to bring foorth a childe, to let out clarret wine inſted of blood, &c. Now whereas ſome, to ſaue the credite of this humour, would aſcribe all fearefull paſſions wherewith the minde is altered and affrighted daily, vnto *Atra bilis*, which hath not his originall from nature, but proceeds of accident, &c. The beſt way to diſproue them, is to ſet downe by the rules of phyſicke, what a doo there is, before the meane which leadeth to this future ayme, may be determined.

Concerning quantity and proportion of true melancholly.

For if the quantity and proportion of the true melancholy, be ſo ſcant (ſay they) as it is not able to repreſſe the windineſſe of ſtarting blood, to qualifie the rage of choller, and eſtabliſh fleeting ſpirits in ſuch weight and meaſure, as is requiſite in this degree: then doth it make our iudgement light and tickle of the ſeare. If the current bee too ſtrong, and flow too faſt, it rebates the fineſt edge of wit, and where is none at all, we finde no reſidence, ſaue groſſe ſimplicity. Therefore if

Some melancholy is alowed as a ground of iudgement.

ſome melancholy there muſt be (as the Learned write) for a ground of iudgement: then the ſame muſt be in ſubſtance thinne, in proportion moderate, not drowned, but refreſhed with the lighteſt part of flegme. And yet when all is done, it is but like the ſpirit of the ſtrongeſt wines, which loſeth not the proper heate, by paſſing through ſundry flames; but waxeth farre more mighty, ſtrong, and forcible in operation. And euen, *As when an vncleane ſpirit ſhall goe out of a man, hee walketh through dry places, ſeeking reſt and findeth it not, Mat. chap. 12, verſe 45. Then hee ſaith, I will returne vnto my houſe from whence I came, and comming in, findeth the ſame cleane, ſwept with Beeſomes, and trimmed vp; then goeth hee, and taketh ſeauen other ſpirits vnto him, more wicked then himſelfe, which enter in and inhabite there, and the laſt of that man is made worſe then the firſt.*

So fareth it with thoſe that are poſſeſſed by this humour, as appeareth by a multitude of dreadfull accidents, which are occurrent in the courſe of our ordinary conuerſation; for where the water ſeemeth ſtill and ſilent, the Foord is deepeſt. *Qui attonitis oculis cogitat praua, mordens labia, perficiet malum. Hee that thinketh euill things, with eyes aſtoniſhed, and byting his lippes, will doe miſchiefe, Prou. chap. 23, verſe 30.* But *Confundentur omnia profunda fluminis, &c. All the deepeſt places of the floods ſhall bee confounded, and the Scepter ſhall bee tranſported from* Egypt, *Zach. chap. 10, 11. Woe be vnto you,* ſaith *Eſay, that are profound in heart; for the wicked ſhall bee repelled in their malice, Eſay, chap. 29, verſe 15.* And againe, *Qui aperit odium fradulenter reuelabitur malitia eius in concilio; The poyſon of that man ſhall be reuealed in an open councell, which fraudulently couereth and concealeth his malice, Prou. 14, 32. Prou. 26, 26.*

For mine owne part, when a Lybard ſhall forſake her ſpottes, or a blacke Moore his hew, when either the Foxe or λεοντης, the roaring

ring Lyons leaue the courage or the craft of kinde: I wil likewiſe hope, that a melancholly man may become a Prophet. For, as ſuch perſons commonly pretend to ſee more then is true: ſo they preuent leſſe then is requiſite. The reaſon may be drawne out of Prou. 18,8. vvhere it is affirmed, *That a ſlothfull man is ouerthrowne with feare.* And commonly we finde, that men diſtracted into diuers wayes (as *Grimany* noted wiſely in the Senate houſe at *Venice*:) preuaile in nothing, by default of reſolution. For, while ſome cauill vpon cauſleſſe feare, others execute according to the preſent opportunity: and therefore, he that is affraide of euery ſtarting graſſe may not walke in a Medow.

The minde (ſome ſay) may ſearch more deepely vvith ſo quicke an inſtrument, and diſcerne more eaſily by ſo cleere a light, what eyther may be reached by the rules of Art, or diſcerned by light of Nature. But how can theſe ſtand together? When the melancholly fit is more often holden by the learned, for a veyle to ſhadow, then a Lantern to diſcouer? Beſide, thoſe men vvhom we may rightly reckon & account as melancholy, deeme by the patternes vvhich haue bene, vvhat is like to be: but are neuer wont to aſpire aboue the clouds, for knowledg of thoſe myſteries vvhich neither are, nor euer vvere, imprinted in the workes of nature.

For, as the Samaritane alledged vnto Chriſt, Iohn 4, 11. *Where the well is very deepe, and we haue not wherewithall to draw: wee are not ſo like to ſlake our thirſt, as to leeſe our labour.* So long then as this humor keepes within a meane, it maketh vs diſcreete; if once it ouer-flow the bankes of moderation, we become more wilfull then wiſe, more fearefull then friendly, more ſlow then ſenſible, more preſumptuous then prouident. If any liſt to giue it yet a ſounder and more ſpeeding blow, let him ponder with himſelfe, that the leaſt defect of full and perfect meaſure, breedeth folly; the leaſt exceſſe diſſolueth into phrenſie: and ſooner ſhall a man find out a pure virgin in *Sodom*, then a true prophet in the caue of melancholy.

When melancholy keepeth within a meane it maintaineth diſcretion.

But why ſhould we ſo much vvonder at their ouer-ſight, which aſcribed propheſie to this perplexed and vnquiet moode? When not *Dicearchus* onely, who may walke among the giddy fooles, but *Plato* the Prince of all Philoſophers, vpon the meaning of the Greeke worde it ſelfe, μαντικὴ μανίκη, from whence our Prophets drawe their name, is not aſhamed to annex and linke all propheſie, πᾶσα φρενῶν ἀδρανίη, *to mens want of iudgement or diſcretion.* And why ſo? *Marry* (ſaith he) *becauſe we finde not of thoſe, which haue ordinary exerciſe of their inward faculties and vſe of reaſon:* ἐμφανίζεσθαι μαντικὴν ἔνθεον καὶ ἀληθοῦς, *To bee enfeoffed or inſpired with this diuine and certaine kinde of Propheſie.* But either, when the ſenſes are reſtrained by the bond of ſleep, or the ſpirits chafed with the exceſſe of paſſion, or reaſon quite exiled from her ſeate by fury. In another place, he ſeekes to qualifie the generall reproofe of giddineſſe and lightneſſe in the braine: becauſe, if it had bene reputed worthy of miſlike among our Anceſtors, they would neuer haue deriued τὴν τῶν

In Timen.

In Phœdro.

At what times and ſeaſons men are inſpired with this kinde of Propheſie

τὴν τέχνην ἢ τὸ μέλλον κρίνουσι, *The moſt excellent and peereleſſe Art, whereby we deeme of future things*, from ſo corrupt a fountaine, ſo that *Recta organi diſpoſito*, whereof *Ariſtotle* ſeemes to make ſo great account, may bee taken to be altogether idle in this matter.

This is that kinde of diuination, which *Ariſtotle* and *Porphirius* call τὴν ἀφρονῶν: *Cicero, Rationis expertem, void of reaſon.* Becauſe, ſayth *Caſſandra*, the God (or the diuell rather) is no ſooner entred into the man or woman, but a ſtrange effect enſues. And what is that? λέγειν τὰ μέλλοντα μαινομένας ποιεῖ. *Hee cauſeth the diſtraught and frantick perſon, to tell things to come*, that is, to propheſie. Of this kinde were moſt part of the Truch-men, or ſlye pages which attended vpon Oracles, as appeareth by the ſtories of the Church. For the diuels which were caſt out of the deſert by *Macarius* that holy Prieſt, would not giue anſwere, nor declare their mind, by their Interpreteſſe the Prieſts daughter. *Priuſquam eam in furorem compuliſſent, Before they had driuen her into furie.* And againe, we finde it vrged againſt *Montanus*, *Maximilla* and the reſt, that they were not temperate and milde, as miniſters of the true GOD are and ought to be: but *Veſano ſpiritu agitati, ſtirred vppe with a franticke ſpirit.*

Eurip. in Hecuba.

Theod. hiſt. lib. 4. cap. 21.

Euſeb. lib. 5. cap. 16.

Such were the Germane Ladies, which as we read in *Tacitus, hiſtor. lib.* 14. *Per furorem turbatæ adeſſe exitium canebant: Being diſtraught by fury, gaue fore-knowledge of deſtruction at hand. Qui enim in ecſtaſi ſunt, nec tacere nec loqui in ſua pratem habent. For they which are in a trance* (as S. *Ierom in Abac. cap.* 3. writes) *neither haue it in their power, what to conceale or vtter.* But like a Bag-pipe, that is blowne vp vvith a violent and ſodaine winde: *Dant ſine mente ſonam*, giue a ſound vvithout vnderſtanding.

In Nahum.

In another place he writeth, that the warnings which were giuen by the Prophet *Nahum*, touching the great preparation of the King of Siria; were not of a man that ran in a trance, like to thoſe of *Montanus*, *Priſca*, *Maximilla*, and ſuch like: but proceeded from a ſtedfaſt & aſſured iudgement, concerning ſenſibly, *Vniuerſa quæ loquebatur, All things that he deliuered.* According to that rule of *Daniel*, Dan. 10, 1. *Intelligentia opus eſt in viſione, in diſcouering viſions, we haue neede of vnderſtanding.* Otherwiſe, the Prophets which are euer chatting without any certaine ground, may be compared to Parrats, which are euer prating, but they know not what: or to the Pie, that ſaluted *Cæſar* by his name, but conceiued not the greatneſſe of his place, nor the weight of his authority. And therefore muſt bee ſubiect to that cenſure of the Prophet Oſe, chapt. 4, 14. *Populus non intelligens, vapulabit, The people which vnderſtandeth not, ſhall be beaten.*

How then ſhould we follow them as guides and leaders in the ſcruples of obſcure and doubtfull ſenſe, ſaith *Cicero de diuin. lib.* 2. *Qui ex leuiſsimo & indoctiſsimo hominum genere conſtant? Which conſiſt of the very lighteſt and moſt vnlearned kinde of men*; when the word of God requireth knowledge in a Iudge, Pſal. 2, 10. And *Pindarus* (a Paynim) could

could diſcerne, κουφοτητας της ἀπιστου φρενος, *That the minde of men* (which were not ſeaſoned by ſound experience) *was light and vnſtable.* If the blinde leade the blinde, both fall into the ditch together, and what groſſer kinde of blindneſſe can there be: then to want their eie of common ſenſe or wit, whereby we differ from the beaſts, and are directed in the choiſe of good or euill.

Neither doth it help the frantick Prophets any thing, that *Dauid* confeſſeth himſelfe to haue bene ſcarred, *In exceſſu mentis ſuæ*, in a kinde of trance, or rauiſhing of ſenſe: leſt God had turned his face from him, &c. Pſal. 31,23. For he meaneth onely diſcouragement by ſin, not depriuation of his wit, although vve make great difference betweene a ſpirituall aſtoniſhment, wherein both *Eſdras*, and the writer of the Reuelation were found (which I conceiue to be none other, then a peremptory ſequeſtration for the time, from thoughtes and dealinges of the world) and the madneſſe of *Apollos* Nouices, who thought themſelues moſt able to diſcerne of colours, when they vvere ſtarke blinde: moſt actiue, when they ſtalked vpon ſtiltes: and moſt pregnant in fore-telling things to come, when they wanted wit or reaſon to deeme of the preſent.

Great difference betwixt a ſpirituall aſtoniſhment, & madnes or frenzie.

I know that *Ioſephs* brethren called him *Somniatorem, a Dreamer:* Gen. 37,19. but in ſpight and ſcorne, becauſe God had reuealed more vnto the yongeſt. *Achis* called *Dauid* a mad man: but himſelfe was ouer-taken by that ſtratagem, 1 Reg. 21,14. The Ruffians which attended vpon *Iehu*, thought the miniſter of *Elizeus* had bene ſcarred out of his wits, but he brought a meſſage from the mouth of God, 4. Reg. 9, 11. The Diſciples told the Damſell that brought tydinges of the ſafe eſcape of *Peter*, that ſhe ſpake ſhe knew not vvhat, but he iuſtified her ayme, Acts 12,15. *Feſtus* vpbraided S. *Paul* with madneſſe, Actes 26, 25. but he ſpake the wordes of trueth and ſobriety, and they vvhich thought the Miniſters of God in this life had loſt their reaſon in reſpect of their ſimplicity, and becauſe they vvould not ſhrink for any ſtorme, from the charge which they had vndertaken by the will of God: were after this life, forced and conſtrained to confeſſe their errour after this ſort, *Nos inſenſati, vitam illorum æſtemabamus inſaniam, & finem ſine honore, &c. We ſenſeleſſe fooles, eſteemed their liues to be madnes, and their end voide of honor*, Sap. 5,4,5. *Ecce quomodo computati ſunt inter ſanctos Dei, & inter ſanctos ſors illorum eſt. But now behold, how they are numbred among the ſonnes of God, among the Saints lies the lot of their inheritance.* Therefore, it is one thing to be depriued of their wits indeed, another to be reproued or miſ-iudged by the reprobate. For as the pureſt life cannot eſchew the ſting of enuy, ſo none but fooles preſume to iuſtifie their ignorance.

The pureſt life can hardly auoide the ſting of enuie.

If a man of learned iudgement, or of ſingle confidence in God alone, attempt to ſound the depth of thoſe vaine perſons, whom (by vulgare abuſe) our cuſtome is to call wiſe men: he ſhall either finde the foorde ſo ſhallow, as it cannot beare a veſſell of full freight, or the Pilot ſo far from

from the knowledge of a forraine Coaſt, as hee neyther vnderſtands his compaſſe, nor his faculty. Are theſe, *Senſus exercitati, ad diſcretionem boni et mali? The practiſed and inured ſences, to diſtinguiſh betweene good and bad?* Without which, it was not poſſible to diſcerne the propheſies, as *Sozomene* reports, which were diſperſed in his dayes, by reaſon of their ſtrange obſcurity. Shall we ſuppoſe that any tender eie can gaze againſt the Sunne, which waters at the ſight of *Heſperus*? But it is a world to ſee what fables haue beene foyſted in (vnder the vizard of antiquity) to grace the matter. For the firſt man that themſelues confeſſe to haue attained to the skill and credite of a Prophet in *Tharſus*, was a ſilly Shepheard, hauing onely ſo much wit as taught him to take ſound aduantage, by the follies of his Countrimen; a fit Author and Inuenter of ſo vaine a faculty. I ſpeake not this, to linke or tye the grace of God in ſuch a ſeruile manner, to the clogge of ordinary meanes; that he may not when it pleaſeth him, ſelect τα μωρα τοῦ κόσμου, *the follies of the world, to confute the cunning practiſe of our common enemy*, 1 *Cor.*1,27. For I know that Shepheards haue beene prompted and inſtructed from aboue, when all the *Rabbies* of the Synagoguge were driuen to blow the ſeke, and that a ſort of Fiſhermen, inſpired by the Father of all truth, made both the Temple of *Ieruſalem* to ſtoope, and the glory of this world to melt. But I ſtand vpon this point, that the dayes being now expired, and blowne ouer long agoe, in which God promiſed to ſpeake from betweene the Cherubins; hee worketh (as I meane to proue more fully in another place) by meane, and not by miracle.

Heb.5,14.

Sotom.hiſt. lib.1.cap.1.

The firſt man that was firſt graced with the name of a Prophet in this kinde.

Luke 2,13.

Moſes himſelfe was no leſſe expert in the myſteries of Egypt, to diſplay their error, then furniſhed with extraordinary guifts for the ſetting foorth of Gods glory. And though *Ieremy* were childiſh at the firſt, & knew not how to ſpeake, *Ier.*1,6; though the Prophet *Amos* were neyther a Prophet, nor the ſonne of a Prophet, *Amos* 7,14, but a ſimple heardman, *Vellicans ſycomoros*; yet after they were once θεοδίδακτοι *taught by God*, the world went otherwiſe. For he that gaue thē charge to propheſie to the houſe of *Iſrael*, both could & did enable them with knoledge, anſwerable to ſo great an Office. We reade, that Chriſt almoſt in his Cradle, graueled the Doctors of the Law, *Luk.*2,46, as *Hercules* is ſaid to cruſh the Serpents, that wold haue inuaded him while he was an infant: but the ſame Chriſt was no leſſe perfect God then man, & his Diſciples were annointed inwardly, before they tooke in hand to preach. Which inward grace, I take to be the complete armour wherwith both *Steuen* and *Paul* reſiſted all the ſtratagems of carnall wits: which by the pleaſing baite of honor and enticing hope, drew men to the net of incredulity. I would moſt gladly proſecute this point in their diſcredit and diſgrace, which without knowledge either of the ſeed or of the ſoile; ſet hand to the Plow, and take vpon them (without eyther ordinary or extraordinary gifts) to diſpenſe the word of life, to preach & propheſie, but that the ſwelling of this treatiſe driueth me to cut off

The Diſciples were annointed inwardly, before they vndertooke to preach.

many

many things, which vpon better leyſure were not vnfit to bee deliuered. By this we learne, that all the Prophets which were honoured in the Church of God, eyther got their knowledge by inſpiration onely, as *Ieremy*, *Ezechiell*, &c. Or by inſpiration added to deepe learning, by the rule and ordinary meane, as *Moſes* and S. *Paul*, whereof the firſt was brought vp in the Court of Egypt, and inſtructed in all kinde of knowledge, before he tooke a charge: the ſecond grounded in the letter of the Law, by the diligence of *Gamaliell*, before he were inſpired in his iourney to *Damaſco*. But neither one nor other could be ſaid to raue, as *Apollos* Prophets did, and ſome others in like manner at this day; for ſuch a ſtrange exceſſe, were oppoſite vnto ſo rare a gift as they would claime by nature.

How the prophets honored in gods church came by their inſpiration.

Porphirius (ſaith *Iamblichus*) was of the minde, that paſſion was the cauſe of Propheſie, which Paradox himſelfe doth afterward impugne; becauſe nothing is more firme and reſolute then one, nothing more looſe and tickle then another. Againe, hee taketh vp thoſe Writers very bitterly, which defined Propheſie to be *Exitum et alienationem, A going out, or alienation of vnderſtanding*: and his reaſon is, becauſe that ſignifies a falling out and declining to the worſe, whereas it ought to be a raiſing and reſtoring to the better. Furthermore, paſſion hath no meane to pierce into the myſteries of truth; but rather bringeth an impediment thereto. But aboue all, this rule of *Iamblichus* is to bee obſerued, *Alienationem a cauſis factam corporis, eſſe animi depranationem et ex debilitate contingere, That alienation cauſed by occaſions & inſtruments of the body, proceedeth of weakneſſe, &c. Nam quæ faſcinati imaginamur, præter imaginamenta nullam habent actionis aut eſſentiæ veritatem. For thoſe things which wee imagine while wee are bewitched, haue none other truth eyther of action or ſubſtance, then meere fancie.* And though mad men foretell ſome things that are true, it is by chance, and not by property. We might as well beleeue, that men ouerſhot with cups, were able to prognoſticate; becauſe the ſpirits are refined, and made ſubtile by the fumes of Muſt, and as the Prouerbs teach, *In vino veritas*. But this muſt bee conceiued of exceſſe, which picketh all the lockes, and breaketh downe the bars of faithfull truſt, not of any vertue that proceedeth from the Liquor; for no Paracelſian durſt euer take in hand to ſtraine wiſedome out of Grapes, nor ſecrets out of ſurfet.

De Myſter Egypt. pag. 85.

Idem. pag. 87.

Exceſſe is a picklock, and breaketh all the barres of faithfull truſt.

To that which is obiected out of *Plato*, and his Diſciple *Cicero* in like manner, that no man without a certaine Gadbee or diuine fury, could attaine to perfection in verſe; I anſwer, that a Poet and a Prophet differ very much, and yet I neede not ſeeke out any difference in this reſpect, becauſe he meaneth nothing but a certaine gallant life or ſpirit, whereby great mindes are ſtirred vp and incited to take braue attempts and workes in hand. And though the terme of fury, which thoſe Authors vſe, may ſeeme ſome-what harſh to ſome that are not well acquainted with the phraſe: yet wee muſt vnderſtand it in that ſence wherein *Plato* calleth loue furor, and *Ariſtotle* tearmeth anger,

In Phædro.

Breuem

Breuem furorem, which notwithstanding by his owne allowance, is *Cos Fortitudinis*, *The whetstone of valour and of magnanimity*. Whereupon I dare and will defend, in despight of this strange Paradox (which beareth it selfe boldly vpon the credite of some graue Philosophers) that as nothing is more repugnant to skill then ignorance, to truth the falshood, to light then darknesse; in respect whereof, the Prophet curseth those that mistake one for another: so nothing can bee more opposite to discretion, then distemper, to propheſie, then fury, leauing those light heads to the smart and punishment of their owne grosse ouersight, which are so simple and so childish, as to thinke that rauing *Cassandra* could discerne more certainly in her trance, what should happen to the state; then *Priam* by the iudgement and conceite of his wisest Councellors.

Nothing more repugnant to skill, then ignorance; nor to truth, then falshood. Esay 5. 20.

There is no doubt but the doctrine and discourse of trances, wherin the soule is (in a sort) abstracted from the body, was deducted from the Schoole of *Mahomet*, and of *Auicene*, one of the cheefe *Rabbies* of his Synagogue, who writeth wonders about this point; to conceale and shadow the disgrace of their high Prophet, whom it pleased God to strike with the falling sickneſſe, for a punishment of his most execrable blasphemies, against the onely sonne of the liuing God, and his euerlasting Kingdome. I could repeate the strange attempt of that dizzy Damosell, whom diuers called the holy maide of *Kent*, and of the greater part of Anabaptists at this day in *Germany*, and of some other neerer hand, who finding themselues vtterly confounded, & their doctrine put to flight by the word of God, deuise these veyles and colours of abuse, to deceiue their auditors. But of this, more shall bee spoken in a place no lesse conuenient, and fit for the purpose.

CHAP. VIII.

Of Dreames, and how highly they are esteemed among this kinde of Prophets, and their wilde headed fauourites.



Concerning Dreames, which is another loope, whereby the Prophets take their light, I needed not to speake or vtter much, considering the very name of a Dreame, giueth so plaine a checke to the profession of truth; were it not that sundry persons of the wiser and more learned sort, haue fauoured (in this point) a great deale too much, of the rules and grounds of friuolous Philosophy. For who is able to excuse their ouersight, which giue no lesse credite vnto sleepe, then if it were an Oracle of truth? Beleeuing the spirits which were deiected with proud *Lucifer* for pride, to flicker vp and downe, like scouts that watch for our defence: And to mistake the shaddowes of the night, which last no longer then the print of our faces in a Glasse, for the tables

bles of diuine intelligence. *O homo quo te conferes? &c. O man*, saieth *Bernard, whether wilt thou goe?* when vnder euery stone, which thou deuisest to remoue by the straragems of thine own aspiring wit, sleeps a Scorpion? But to remoue this obiect of deepe scandall and offence, out of the Kings high way, wherein both wise men and fooles must walke alike, as the Sunne shineth both vpon the iust and vniust, so long as they continue in this world; I finde no better meane, then by battering the bulwarkes of defence, which certaine learned men haue reared and erected in the fort of sleep, against the shot of prouidence: Thus shall we certainly driue Sathan, to giue vp one of his strongest holds, and warily rebate that edge of error, whereby the wicked seeke to scrape the marke or seale out of our foreheads, which was imprinted by the Sacrament of regeneration.

How many sundry circumstances must concurre about a dream

First therefore, to encounter with their greatest patron and protector *Plato*, where he dealeth most directly in the cause; wee are to note, how many sundry circumstances must concurre about a dreame, according to the rules of his owne prescript, before we can assure our selues of any certaine truth by so light an image. For first, the brutish part of man must sleepe, while Reason is most busie at her worke. Then must the dyet which we take before our sleepe, be tempered and qualified in so straight a meane; as neyther it abound one ounce, to send vp fumes, nor want one dram to disable nature. And which is most hard of all, our fantasie must be, *Tanquam rasa tabula*, and absolutely free, from any print of the dayes imigination. These circumstances, ioyning & concurring in a kinde of hermony, it is not vnpossible, saith the great Philosopher, for the reasonable part of man to discouer in a dreame, ὅσα οἱ ἄνθρωποι ἢ πρὸ χρόνου ἢ ὕστερον ἢ μέλλοντα, *secrets which he neuer knew before, eyther touching matters present, past, or future.* Which maketh in effect no more for this purpose, then if he should haue said, that so long as men haue alterable bodyes, and beside, such mindes as are no lesse subiect to passion and distemper, thē the seas are to winde and storme; it is not possible for any, *Lumine naturali, by the light of nature*, to set downe so certaine or direct a rule, concerning things to come; but the same will fayle more often then it comes to passe, and procure to those that seeme to relye thereon, ten disgraces for one fauour.

The partiality of Plato on the behalfe of man.

But such was *Platoes* partiality to man, as hauing made him μικρόκοσμον, *A little world within himselfe*, imagined his plot to be disgraced altogether, vnlesse he wold picke out a prouidence, beside the prouidence of God; whereby the world & all things in the same, are ouer-ruled. By how much neerer to the truth drawes *Aristotle*, in setting downe this certaine ground, *Cognitionis modum, sequi modum rei cognoscentis; That the limits of our knowledge must bee correspondent to the strength of the thing which doth conceiue*: according to that warrant of the written word: *Corpus quod corrumpitur aggrauat animam; The body which is corruptible, maketh the soule heauy, &c.* Saint *Thomas* reasons very subtilly

about this point, and prooues, that ſince the reaſonable ſoule of man hath his being, while he liueth in *Materia corporali:* ſo naturally it knowes and vnderſtands no more, then hath *Formam in materia, vt pro huiuſmodi cognoſci poſsit; ſuch a forme imprinted in the matter, as by the ſame it may be ſenſibly conceiued.*

Another Writer of that crew, condemneth all kindes of preſuming and diuining vppon light of dreames, by this ſtrong inference, That if ſleepe were a meane to diſcouer and reueale things to come; then by how much deeper and profounder the ſleepes were (in reſpect the reaſonable ſoule ſhould bee further ſequeſtred and eſtranged from the ſence) by ſo much ſhould the dreames and things diſcouered by them, be more aſſured. But on the other ſide, wee finde by manifeſt examples, that more weighty matters haue beene reuealed in a ſlumber, then (as we call it) in dead ſleepe: therefore cannot dreames bee holden and accounted Oracles of Propheſie. And whereas ſome would make good, and fortifie this argument, by ſuppoſing ſuch a kinde of ſlumber, as neyther leaueth fantaſie or vnderſtanding in any ſtrength of acte; I will giue eare, when they can yeeld an inſtance of any ſuch, excepting our death: In which plight I take the *Centurions* daughter to haue beene, of whom our Sauiour Chriſt ſaid in the Goſpell; *Non mortua eſt, ſed dormit, ſhe is not dead, but ſleepeth.* And againe, *Non eſt Deus mortuorum ſed viuorum, He is not the God of the dead, but of the liuing, Mat.* 22,32. Furthermore, to the knowledge of all things, eyther ſenſible or to be vnderſtood, two things are required. Firſt, *Receptio rei cognite, The receiuing of the thing which is knowne:* and then, *Iudicium de recepta, The iudgement thereof when it is receiued.* Whereupon I gather, that albeit ſequeſtration from the ſenſes may be ſaid to fortifie our faculties, in receiuing this ſtrange kinde of propheticall intelligence; yet it hinders our ability to iudge, becauſe ſaith the Philoſopher, it is not poſſible to iudge, *Niſi reſolutione facta an conſonet ſenſibilibus, without making firſt a reſolution,* and (as it were) a compariſon whether thoſe conceites agree with things ſubiect to the ſences. Heereupon himſelfe was forced to confeſſe, that it was a point aboue the pitch of our capacity, to gueſſe or propheſie what ſhould chance in time to come, to thoſe that liue as farre hence, as the Pillars of *Hercules* or *Boriſthenes*.

Dreames are not to be holden or eſteemed as Oracles of Propheſie.

Luke 8,52.

Two things required in all matters ſenſible, or to be vnderſtood.

Ariſt. de diuin. per in ſom

His reaſons againſt this kinde of diuining, are theſe. Firſt, it is not granted to the wiſeſt & beſt ſort of men, but to the vulgar multitude; becauſe their heads are leſſe perplexed and diſtracted with great matters, which were, ſaith he, againſt the Maieſty of God. Secondly, for that dreames happen not onely vnto men, but vnto babes; as appeareth by their ſmiling in their ſleepe, and beſide, to beaſts which are voyde of reaſon. And thirdly, becauſe no certaine humor ſtands in fantaſie, but howſoeuer it be bent, inclined, or diſpoſed for the time; if any ſtronger fume ariſe then that from whence the light (whereby we ought to iudge) ſhould haue taken his beame, *Non ſequitur id cuius*

Three reaſons againſt this kinde of diuining.

us erat significatio, that followes not which before was signified. The scriptures teach, *That the sleepe of those which keepe the lawes of God and liue in his feare, shall be sweete, Prou.* 3,34, but no word of reuelation: So saieth S. *Gregory, Cogitationes sanctiores delectabiliora sequuntur somnia: More delightfull dreames follow after holy thoughts and cogitations.* So *Bernard* wisheth all good men and women, to fall asleepe with a sweete meditation vpon the death and merits of Christ Iesus, that where they left, they may begin againe in the morning; but none of these went further then the peace of a good Conscience. Greg. in Iob. Ad frat. de monte.

The ground of all this confidence in Dreames, is a certaine supposition, that the soule of man is not immortall onely, but (in a sort) let slip out of the bosome of almighty God, and from the first beginning, prompted and inspired with the knowledge of his holy will. Which Dreame, not onely men of learning haue refuted by their workes; but our selues are able to controle by generall experience. For who sees not, how long our humane reason lurketh vnder veyles of ignorance, like fire in a flint, and both encreaseth and appayreth with the state and strength of the body? For if the body be the prison, and the sences manicles and fetters of the soule; how comes it to passe, that yong infants whose sences are lesse strong then ours, who sleep much more then we, who are not ouertaken with the scouts of wanton and inordinate desires, and whose liues in purity, draw neerer to the perfect rule, not onely vnderstand much lesse then we, but (in effect) nothing? They that fauour Dreames, are wont to presse vs earnestly, to declare a reason of the difference, why the soule should not as well prognosticate and propheſie when the sences are shut vp by sleepe; as blinde men haue the deepest and most perfect memories? Whereunto I answer, that albeit men whose inward sences are not drawne away by vanities obiected to the sight, according to that common Prouerbe, *Vis vnita fortior*; may cause vs to retaine more stedfastly what we haue heard: yet this prooues not, that we should ayme at matters which we neuer heard, & take vpon vs to discouer future mysteries, which neuer came within the sence, much lesse in the fantasie, and least of all in our vnderstanding. *Cicero*, to confirme the doctrine of his Master *Plato*, casteth once againe about to prooue, that the Gods conferre most willingly, *Cum dormientibus, with men while they are in sleepe.* Which I will not sticke to grant, so that it may bee likewise yeelded and confessed vnto mee, that those very Gods of whom hee speaketh in that place, were *Dæmonia* Diuels, according to the sentence of the Prophet. For as the soule is alienated or estranged, eyther from the outward or the inward sences, while it resteth in the body; so by consent of all Philosophers, the first may proceede, *A somno, a vehementi passione, ab occupatione mentis, a morbo, a dæmone, &c. From sleepe, vehement passion, too great trauell and agitation of the minde, from sickneſſe, and from the Diuell*, whom the *Paynims* called δαίμονα, *A spirit, or familiar*, &c. And if any man be so simple, as to seeke for future knowledge, by distemper of

That blinde men haue the deepest and most perfect memories.

The Gods conferre willingly with men in their sleepe.

the minde in this degree (whose quiet hath beene alwayes rather taken for the seate of sound conceite) let him call to minde, that *Aristotle* compares the minde to water, which if you trouble once, cannot represent any certaine shape or similitude of any thing, no more then a man that is pore-blinde, can from a farre off discerne of colours.

Against this, first it is obiected out of *Aristotle*, in the beginning of his Treatise, *De diuinatione per insomnia*, that hee would haue men neyther rashly to contemne, nor superstitiously to giue credite vnto Dreames. A notable authority, as some will iudge, to proue that there is a kinde of light by dreames; so that the same be taken as it ought, & not abused by temerity. But no man is so fit in very deede, to explicate the meaning of that place, as the Philosopher himselfe; who in that very booke, and likewise in his Bookes *De anima*, declares, that the best learned and most expert Physitions are of the minde, that heedfull obseruation of such dreames as happen to the sicke, auayle very much to the iudgement of their state, and the finding of that humour which causeth their infirmity. No man denies, but dreames giue warnings of the pride or weakenesse of all humours which infest the body (because the smallest motions that nature can put foorth or offer, when the sences are tyed vp, like the barking Curs of *Cholcer*, are felt at ease) insomuch, as many in their sleepe, saieth *Aristotle*, finde that sweetish taste of flegme vpon their tongue, which no man feeles by day, and if one knocke at the doore, we dreame of thunder, if one man play, we take it for a full Consort of Musicke, &c. Whereas the motions which happen and betide vs in the day, must eyther be so violent, as almost are able to put downe the sense, or else the faculties both outward and inward, are so diuersly distracted and diuided by the meane of obiects entercurring too and fro; as it is most hard to settle vpon any single point, or to iudge with certainty. One dreaming on a time that by mischance hee slipped into a pit of water, whereupon forthwith the smal of his leg was turned into white Marble, deceased (within a while after) of a dropsie. Who sees not by this plaine example, that recourse of wateriſh humors to the weakest part, had made a certaine coldnesse and stiffenesse in the place, which the party felt more easily in sleepe, for the reason which I haue before declared? Another dreaming that hee swamme against a bloody streame, was cured of a Pleurisie. The third, that he appeared all in fire, like *Hercules furens* vpon a stage, fell the very next day into a burning Ague.

Dreames giue warnings of the pride or weaknes of al humors infesting the body

A Relation of some dreames, & what ensued afterward.

It is reported furthermore by *Diodorus Siculus*, that a *Scythian* dreaming that the great God of Physicke *Aesculapius*, had drawne the noisome humors of his body to one certaine place or head; was constrained within a while to launce a festered & most dangerous impostume of most filthy matter. Not that the dreames were causes of these maladies, but signes and tokens of the poyson, which began to moue and stirre within the veynes, and would appare the parties health, if it were not preuented in good time, with conuenient order and aduise of learning.

ning. No man can account all theſe things meerely future, which appeare to men of skill by the fluxe of humors, and therefore thus muſt *Ariſtotle* be rightly vnderſtood, where he ſeemeth to defend the probabilities of dreames, ſo farre as men eſteeme them ſignes of humors, or diſtempers wrought by nature in the body. Howſoeuer diuers now adayes, eyther vpon contempt or ſcrupoloſity, giue ſmall regard, for otherwiſe the Text of the Philoſopher is cleere & euident enough, where hee ſetteth downe this rule or principle to be conſidered of all. *Nullam cauſam conſentaneam cernere qua eueniat, id denique facit vt nulla eius ſit authoritas; To ſee no likely reaſon, why the things which are prognoſticated in this manner, ſhould come to paſſe; is in effect as much as if wee ſhould acknowledge that they are of no weight or authority.* I maruel that none of the defenders of the truth of dreames, alledge that paſſage wherein melancholy men are called by the ſame Philoſopher, εὐμαντικοί, not becauſe their dreames are more certaine then the reſt: but becauſe their daily meditations are more generall, more firme and durable, and leſſe ſubiect to the fumes of fancy. For euen as Gamſters which contend together oftentimes, at length obtaine the price. And there is no man, ſaith *Cicero*, *Qui toto die iaculans, aliquando non collimet, which beating the marke all the day, ſtriketh not the Clowt ſometime.* So fals it out, that melancholy mindes, *Quod multis varijſque motibus agitantur rerum futurarum euentus conijciunt et aſſequuntur; becauſe they are toſſed and perplexed with many and diuers motions, they coniecture much, & thereby light haply ſometimes vpon the gueſſe of a thing future.*

Dreames may be probable, being accounted ſignes of humors or diſtempers naturally in the body.

De diuin. per Inſam.

I vouch the very text of *Ariſtotle* himſelfe, the rather to deprive them of their greateſt countenance, which in deſpight of learning & true knowledge, wreſt the iudgement of their Author to the defence of their folly. Others that wade deeper in this Poole, attempt to forteſie the credite of the Paradox, by fayning and ſuppoſing that it was the purpoſe and the prouidence of God, to breede ſo ſtreight affinity and kindred betweene one thing and another, from the firſt beginning of the world; as by perfect knowledge of the qualities & nature of the ſimples, men might giue a gueſſe at things to come, as tuned in one key, and one anſwering another with one kinde of harmony. But who can lend his eares to ſuch vaine tales, as carry colour without weight, and ſound without ſubſtance.

A counterfet allegation, cõcerning the purpoſe and prouidence of God, in affinity of one thing with another.

To dreame of the yolke of an egge importeth gold, if you liſt to beleeue *Artemidorus*: and why ſo, rather then a Chicken, whereunto that yolke by courſe of kinde ſhould haue bene changed? Why ſhold dreames of water portend troubles? If their reaſon be, becauſe that Element is moſt ſubiect of all other to the winde; it ſhould rather bring good lucke, becauſe we ſee that the moſt happy fortunes of this life, lye moſt open to the ſtroke of emulation. I could ſay the like of falling of the ſalt, meeting with a dead corps in a morning, dreaming of fire, loſſe of teeth, of drowning, ſwinging in the ayre, walking in a Cloud, with a thouſand more, which (for a time) encumber and diſturbe the fantaſie

fantaſie with feare; but haue no more coherence or affinity (by nature) with thoſe ſtrange effects which are aſcribed to thē by the vulgar ſort; then *Germaines* lips, that mette not by a faddom. For neyther God himſelfe gaue any light of this ſtreight lincke, when hee created both the world and vs; nor experience by tract of time hath found it out, nor knowledge of the ſimples by long ſtudy, hath reuealed it, nor *Paracelſus* by the diſtillations of his Limebecke hath approued it.

A duantage taken in this point, by Ioſephs expounding the Butlers dreame.

I know that ſome take great aduantage for the proofe of this conceite, vpon the words of *Ioſeph* to the Butler, when he tooke in hand to expound his dreame: *Tres propagines tres ad huc dies ſunt: By three branches are ſignified three dayes, Gen.*40,12. As if theſe ſimples had a kinde of kindred or conſent betweene themſelues. But there is no queſtion, but the ſame God which inſpired *Ioſeph* with the gift of interpretation, as appeareth by that ſentence, *Nunquid non dei eſt interpretatio, Commeth not interpretation from God?* conueyed the dreame into the Butlers head likewiſe, as a ready meane to raiſe & to aduance the credite of his miniſter. And therefore it were vaine, to leuell grounds of nature, by the gift of grace, or to make the priuiledge of ſome one particular, a diſpenſation for the craft of many. So many as are fearefull with S. *Paul*, to wade more deepely in the Poole of prouidence, then they finde the grounds of vnderſtanding firme and ſtedfaſt vnder foote; may note theſe reaſons culled out of learned Writers, for confining Dreames to that precinct, which eyther Nature in her order doth appoint, or God by warrant hath eſtabliſhed.

Eleuen ſeueral allegations, concerning the ſmall truſt to be repoſed in Dreames.

Firſt therefore we may gather by the ſlight forgetting of our dreams, that their print is ſhallow.

Secondly, no man of iudgement will make choyſe of fancy for his guide, rather then aduice and mature deliberation.

Thirdly, if wee take delight in Allegories, about this point, the Poets write, that *Apollos* Robe (whom they repute the Prince of Propheſie) was made of purple with a gloſſe, not of puke with a ſhaddow.

Fourthly, whereas the Gods reueale their myſteries to thoſe that are moſt godly, ſober, and diſcreete; experience doth teach, that none dreame more then they that are vnſtaide, and furtheſt both from rules of vertue and of moderation.

Fiftly, it is not like that God who is more pure then purity it ſelfe, will make our dreames the ſhaddowes of his ordinary grace, or put on a Maske that hath beene, is, and euer ſhall be, ſteyned with ſo many ſinfull accidents.

Sixtly, we may not thinke that God would giue ſo fayre a colour, whereby men might be induced rather to depend vppon the pride of nature, which is frayle; then vpon the rule of prouidence, which is vnſtable.

Seuenthly, we muſt be diligent in weeding vp the cauſes of debate and ſtrife within the Church, as diuerſity in dreames, which would

neuer

neuer haue an ende, if it were free for euery prating iacke to controule the Maiestrate, vpon pretence of reuelation; which falleth out at this day in the publique Schooles and Conuenticles of the wicked Anabaptists: *Non enim dissentionis Author est Deus, sed pacis, For God is not the Author of dissention and strife, but of peace and vnity.* God delighteth not in strife and dissention but in peace and vnity.

Eightly we see, that whereas God is truth, and inspireth men with no kinde of intelligence, saving such as is in all poines answerable to the glory of himselfe; the fantasies of sleepe with-draw mens mindes, not onely from the course of duty, but from the rule of vertue.

Ninthly, wee scorne discouery by Dreames, because there is no directory rule of distinguishing, betweene the certaine and the friuolous.

Tenthly, because God hath euer had more apt and able meanes of discouering his holy will, then by breathing on the bolster, as the stall-fed Epicure was wont to speake in scorne, or attending in the cabinet; we cannot value them in generall for grounds of truth, without detracting from the sacred Maiesty.

And last of all, it were a wilfull ouersight to measure truth by the lyne of imagination. When *Lot* was so farre ouercome with the fumes of Wine and sleepe together, as he could not discerne the lawlesse enterprize of his deceiued daughters; I maruaile where that *Intellectum semper agens* was, whereof Philosophers discourse so much? Or where was that diuinity *Rationalis anima*, which vnderstands it selfe, and is neuer voyde of grace and light, if we beleeue olde tales to discouer mysteries? Againe, when *Toby* slept, why did he not foresee the danger of the Swallowes dung, which bereft him of his eye-sight? The malignaunt man and wyly Serpent Sathan, *scattered his tares among the Corne in the night, and while the Weeders were at rest*. The Woolfe attendeth till the Shepheard fall to sleepe, and for sloth begins to folde his armes together. Darknesse hath alwayes bene the diuels maske, in which respect, the sacred Scriptures attribute the regiment thereof to him: For as *Cassandra* noteth fitly in *Euripides* ὁ δρυὸν θρασύτατος μάλιστα κύων, *A theefe is alwayes strongest and most hardy in the twilight*. We were commanded not to sleepe, in hope that God would open in a dreame, what he concealeth in a Cloud; *But to watch and pray, least we might bee surprized on a sudden, Mat.* 24,44. And Christ rebuketh his Disciples for their drowsinesse before his death, Mark. 14,37, which it is not like he would haue done at such a time, if sleepe had beene reputed for so sound an Oracle.

Gen. 19,30.

Math. 13.25.

Darknes is the diuels maske to worke his trecheries in.

Moreouer it is to be presumed, that if any light or ayme were to be taken by Dreames, there should bee one or other so expert by study and great diligence, in giuing the true sense and meaning of the same, that men could not erre: but our owne experience (adioyned to the manifest examples of *Pharao*, who saw a Dreame, *Cum nemo esset qui ediseret, When no man was able to interpret it*; of *Baltazar*, *Nabuchodonozer*, *Herod*, *&c.*) teacheth vs, that eyther wee must construe by the guesses

Gen. 41,15.

gueſſes of our conceyte, or grope and blunder in the darke, therefore we deny that any light is to be taken by this meane or inſtrument. I know that *Pharaos* Butler called Dreames, *Præſagia futurorum, Prognoſtication of things to come*, Gen.41,12, but remember, that he was bewitched with the Sorcerers of Egypt. An Infidell or Pagan dreamed that all the Tents of *Madian*, were beaten flat to the ground with a barly loafe, *Iudg.*7,13, and his fellow tolde him, that heereby was vnderſtood the Sword of *Gedeon*, &c. But by what analogye betweene a loafe and a pauilion, ſauing that it was the will of God to dazle and affright them with this heauy ſight, to giue them light in this caſe to their owne confuſion, and to direct his ſeruant *Gedeon* (of ſet purpoſe thither) to receiue encouragement and heart by the ſhrinking of his enemies. So that our Interpretors can deriue no warrant from a preſident of extraordinary grace, for the maintenance and firme ſupport of ſuppoſed Oracles.. *Trogus* and *Iuſtinian* thinke that *Ioſeph* when hee dwelt in Egypt, was inſtructed in the Arte of expounding Dreames; but ſince we finde, that he declared what the reſt could not attaine, it proues his knowledge not to come by rule, but by reuelation. *For no man knowes the Father, ſaue the Sonne; nor the Sonne, ſaue the Father, and to whom the Father hath reuealed it*, *Mat.*11. And therefore they were condemned in the counſel of *Vienna*, who thought thẽſelues able to behold the Maieſty of God, *Lumine naturali, by the light of nature.*

No maintainance for the firme ſupport of ſuppoſed Oracles.

Ammonius an old Philoſopher, was of the minde, as *Plutarch* writes, that after once the ſoul was happily diſcharged from the weighty clog of ſinfull fleſh, it might diſcerne the beauty of it ſelfe; but not ſo long as it were plunged in a flood of humors, and not onely borrowed and deriued ſhadowes from the ſenſe, but retained in it ſelfe the print or ſtampe of outward formes which it had receyued. For theſe cleare beames, of which he treateth, muſt extend and ſpread themſelues beyond the reach of any miſty Cloud, and not bee limitted, confined, or reſtrayned to the formall obiect, whereupon the ſences houer. *Affectus enim & perturbationes, &c. For well may we moderate and bridle the lawleſſe and vntamed paſſions of our minde*, ſaith S. *Hierome*, while wee dwell in this tabernacle of earth: but wee cannot altogether cut them off, for whatſoeuer was inflicted by the fall of *Adam*, as a puniſhment of ſinne, remaineth, as S. *Auguſtine* writes, ſince our deliuerance from hell, by the merits of the ſecond *Adam*, as an exerciſe of vertue, according to that rule of *Paul, Virtus in infirmitate perfecitur, Vertue is made perfect, and as it were full ſummed in infirmity:* and where there is no ſtrife, can be no conqueſt. *O quoties ego ipſe, &c. O how often hath it chanced to my ſelfe*, ſaith S. *Hierome*, liuing in the Wilderneſſe, beſide all haunts of wanton games, beeing parched with the raging beames of the Sunne, rather giuing an edge, then full ſatisfaction to hunger, with dry rootes, drinking no kinde of liquor but colde water frõ the Fountaine, waxing pale with abſtinence, and ſo often as ſleepe ouertooke me,

Ammonius his opinion of the ſoule, for diſcerning the beauty of it ſelfe.

2 Cor.12,9.

Hierom.ad Demet.

me, ſpreading my weake and weary bones vppon the bare and naked ground,&c. How often hath it chanced vnto me, ſaith he, notwithſtanding all theſe ordinary meanes to bridle and repreſſe the pride of fleſh, *Vt mens æſtuaret in frigido corpore; That appetite began to rage in my colde and waſted body.* According to that text of *Paul, Video legem aliam in membris meis,&c. I ſee another law in my members, repugning againſt the law of my minde, Rom.*7,23. And againe, *Non quod volo bonum, ſed quod nolo malum facio; I do not that good which I would, but that euil which I would not,&c. Therefore I my ſelfe with the minde, ſerue the law of God, but with my fleſh, the law of ſinne,&c.* And albeit haply the outward man were mortified, ſaith *Hierome*; yet the ſparkes of luſt and appetite began to kindle & reuiue in ſuch a raging ſort, as I could finde no remedy, but by ſhedding a mayne floud of teares, and daily beating on my breaſt, with prayers vnto God (the ſearcher of mans heart and reynes) till at the length, my God rebuking all the ſtormy windes and billowes of concupiſcence, a milde and quiet calme returned.

Man with his minde ſerues the law of God, but with his fleſh the law of ſinne.

Now let vs geſſe how dangerouſly the ſandy buildings of our vnperfect workes are like to be ſhaken in this life, and how vnlike it is, that heauenly wiſedome ſhold lodge or harbour in our wanton minds, when bleſſed *Ierome*, who ſcant left any matter whereupon concupiſcence might feed, was not free from the battery. Might it not ſeeme very ſtrange, that men ſhould build vpon the ſhaddowes of a dreame, which eyther leaues no print at all, or ſuch a one as remaines no longer then that of an Arrow in the ayre, of a Whale vpon a quicke ſand, or of a Shippe in the water, when our waking cogitations are ſo diuers, ſlight & mutable, as almoſt euery moment repreſenteth a new liking? Beſides, we cannot reade that euer any man of wit or iudgment, durſt attempt to ſet vp the reſt of any famous enterprize, vpon the reſolution of a dreame: which prooues, that it neyther carries weight nor certainty. For God would not haue his diſcoueries ſet foorth, with a penſill of pretence in a ground of fancy; but engrauen in tables of white Marble, with a point of a Diamond.

Heauenly wiſedom cannot haue any harbouring in wantō mindes

Againe, though ſome things ſhould fall out according to the light which we deſcry by dreames; who can determine that this knowledge rather comes by natiue or inſpired vertue, then by chance? Or if by vertue, yet ſince our bad Angell is more often buſie with vs in a dream then our good, as appeareth by the manifold illuſions which deceiue vs mightily in our ſleepe (ſometimes cauſing hope without reward, & ſometimes feare without offence) who can deliuer any certaine note or marke, whereby we may be ſure (at all times) to diſtinguiſh one frō another? For *Sathan can transforme himſelfe into the figure of an Angell,* 2 *Cor.*11,14. Beſide, their ambiguity is ſuch, as I beleeue with *Cicero*, this gift to be but *Hominum acumen coniecturas huc atque illuc ducentium, The pregnant quickneſſe and ſharpneſſe of mens wits, applying, ſhifting, and tranſpoſing their coniectures off and on,* vpon the leaſt reſemblance or ſimilitude. For proofe heereof, it ſhall not be beſide the purpoſe,

No knoledge by natiue or inſpired vertue, but by chance onely.

to examine certaine of the rareſt and moſt probable, that are recorded in the Stories.

Of two men that dreamed in one inſtant, and the one kind of dream

Two men that ſhould contend in gaming at *Olimpus*, dreamed (as it fell out) in one inſtant, that they were drawne by foure ſwift Courſers in a Chariot: whereupon they both repayred to a Prophet of their owne acquaintance, for ſome light before hand, what their luck ſhould be in tryal of the wager. The Prophet craftily conſidering, that euen as of two contradictory propoſitions, it is not poſſible that both ſhould be true, no more was it that both theſe runners ſhould haue good ſucceſſe; thought beſt to make his profit of them both, by the cunning of his owne deuice and ſlye ſhift in anſwering, till proofe might affoord him ſo much credite by the gaine of one, as diſgrace by the damage of another. To the firſt therefore he gaue great encouragement, to hope & comfort that he ſhould preuaile, becauſe foure horſes repreſenting (in a figure) the Teame of *Phœbus*, could not but import aſſured victory. The ſecond he diſcouraged with feare, becauſe albeit foure horſes ranne before, yet himſelfe was laſt of all, which imported that he ſhold be caſt behinde, and forgoe the wager.

Contrarieties of Interpreters concerning dreaming of an Eagle.

One tolde *Vitellius*, that the circles which appeared in a running ſtreame like Crowns, were abodes of Empire, others put in a counterplea, that becauſe thoſe circles roſe in water, which by nature is vnſtedy & vnſure; eyther this good fortune ſhould not chance at all, or thogh it did, yet ſhould it not be durable. One dreaming ouer night, before he ſhould run at *Olimpus*, that he was an Eagle, met with one Interpreter, who concluded hereupon, that becauſe an Eagle was the Prince & Leader of all Birds, he ſhould preuaile. Another tooke not ſo great hold vpon the quality and kinde of the Bird, which ſhowes a courage to attempt, as of his place in comming after all the flocke; which declares a kinde of heauy mettle, with want of agility. A certaine woman very deſirous to bring forth a child, dreamed in a night, that her womb was ſealed by the Gods; whereupon, as one affrighted very ſore with this heauy ſigne, ſhe repaired to the Prophets for their opinions in the matter. Some held, that by the ſeale, a ſecret let, impediment; and barre in nature was implyed, ſo that it was not poſſible for her to conceiue: but other Doctors were of the minde, that ſhe had conceyued & was ſped already before the dreame, becauſe the manner is not to make ſtore of a ſhadow, nor to ſeale any thing that is voyd or empty.

A dreame of great hope, altered to the quite contrary

Hamilcar at the ſiedge of *Syracuſa*, dreamed that the next night after he ſhould ſup within the Towne, as in very deed he did; though not as a Prince, which he beleeued, but as a priſoner, which was furtheſt from his imagination. In like ſort, *Hannibal* before the breach of league and ouerture of warre with *Rome*, ſuppoſed in his ſleepe, that in a generall aſſembly of all the Gods (wherat himſelf was preſent as he thoght) one was appointed (by the reſt) to guide him in this enterprize; which empty ſhadow breathed ſo great ſpirit and courage into the man, as he neuer ceaſed to picke quarrels, and to nouriſh hatred betweene thoſe States,

States, till God (who is the ſoundeſt and ſincereſt Iudge of equity) depriued him both of life and honour. And therfore was it well ſaide by *Salomon*, *Pro.26,21. Sicut carbones ad prunas & ligna ad ignem, ſit homo iracundus ſuſcitat rixas.* A certaine man called *Eudemus*, being warranted by diuers of the beſt Expoſitors of Dreames, during the time of his exile, that after fiue yeares he ſhould returne home to his natiue ſoyle with great honour, dyed at the fiue yeares ende in *Syracuſa*. Wherewith the Doctors being greatly moued and amazed on the ſuddaine, could deuiſe no better ſhift to rid themſelues out of this brake, and withall to ſupport the credite of their faculty, then by diſtinguiſhing betweene the manner of returnes: for as well may they be ſaid, *Redire ad terram propriam*, which reſolue into duſt and aſhes, from whence al fleſh doth come by courſe of kinde; as they that are reſtored to their natiue Country. *Vt enim mens cuiuſque is eſt quiſque, For as the minde of euery man is, ſuch is himſelfe.* And as for this clot of earth, which wee reueſt ſo carefully, with the colours and diſguiſed plumes of pride; it hath done, doth, and euer ſhall reſolue to nothing.

A banished man deceiued in his expectation of returning home to his own countrie.

As a mans minde is, ſuch is himſelfe.

A Cittizen of *Rome*, at ſuch time as that pollicy was at the cheefeſt height, eyther dreamed in deed, or rather faigned (as I think) to dream, that vnleſſe the wals of the City were repayred with ſome diligence, the Towne would bee brought (ere it were long) into great ieopardy. And no meruaile, ſince the walles of any Towne of war are eſteemed as the ſtrongeſt guard, & *Rome* wanted not great enemies, which were both vigilant and deſirous to ſpye light at a narrow loope, & to make their profite of their neighbors negligence. Wherefore, I cannot otherwiſe conceiue, but that ſome cunning fellow, finding the Magiſtrates too careleſſe of the publike ſtate, & too much addicted to their priuate gaine; vnder the maske of a dreaming Oracle, gaue warning to the counſell, of their careles ouerſight in matters of moſt moment. Againe, who dare giue aſſured truſt or faith to dreames, when they that eyther value or eſteeme them beſt, or take vpon them to be ſharpeſt in expounding their moſt intricate and darke conceites, are glad to draw their geſſes not from the ſignes themſelues, but from their contraries, as if a man would take blacke for white, or learne the way to *Barwicke*, by counting the miles to *Douer*? For though the ſtraiteſt rule be *Index obliqui*, as Philoſophers do teach, it is by meaſure and relation, not by forewarning or diſcouery, for God vſeth not to reueale his ſecret purpoſes in ſo ſtrange a manner. It is no parcel of his meaning, that wherſoeuer any of his Prophets warrant & affirme, we ſhould cauil and deny, for this engine were able (of it ſelfe alone) to ſhake the frame of all the Scriptures. It is certaine, that the Prophets ſet this skrene, to ſhaddow their abſurd & wilfull lyes, for if the thing it ſelfe, in ſuch ſort as it is affirmed, take effect; then Dreames muſt be reputed Oracles, in reſpect of their owne weight. If not the thing it ſelfe, but the direct and expreſſe contrary thereof chance to come to paſſe; dreames notwithſtanding, muſt be holden & beleeued to be true by obſeruation, ſo that

Who dare repoſe any truſt in dreames, when their expoſitions are deriued from their contraries.

by what glade, or to what thicke ſoeuer the fooliſh Woodcockes take their flight; the diuell hath eyther a cockſhoote ready, or a ſprindge, or a bow to meete with them.

Dreames ariſe frō the nights diſtemper, or the daies imagination.

Laſt of all, it is moſt euident to all men that take hold or ayme by Dreames, that (for the moſt part) eyther they flow from the nights diſtemper, or the dayes imagination. For as we ſee, that Bardges which are forced by the ſtrength of Oares, haue a kinde of gate or ſwing whē the ſtroke doth ceaſe; ſo mindes which are ſore laboured and tyred with deuice and trauerſe of the braine by day, retaine a certain ſtampe and deepe impreſſion thereof, which is preſented, *Per vim intellectus, by the force of vnderſtanding in a ſlumber.* And as it is not in all points the ſame, becauſe the fantaſie will haue a flouriſh in thoſe matters vpon which it taketh hold: ſo notwithſtanding it auaileth not one iote the leſſe, but ſometime (by chance) the more to the finding out of truth, becauſe the reaſons whereupon we ſettle and reſolue, at the time of our committing of our ſelues to reſt, are in the morning as they were. And whatſoeuer riſeth in the meane time by ſurcharge, diſcourſe or agitation of the brayne; may be taken or refuſed when wee wake againe, ſo farre as eyther it diſſenteth, or accordeth with the grounds of reaſon.

Reaſons wherevpon we ſettle & reſolue at our lying downe to reſt.

Mat. 27, 19.

Thus *Pilates* Wife was tormented in her ſleepe, by reaſon of her muſing and reuoluing in the day time (as ſome gather) with her ſelfe, how greeuouſly the plagues of God would light vpon her husband & her houſe, for giuing ſentence againſt that holy Lambe; who in reſpect himſelfe was altogether voyde and free from ſinne, was fitteſt of all other to be offered, as a full, ſufficient and moſt acceptable ſacrifice for the ſinnes of all the world, not of the *Iewes* onely. I am not ignorant that others deriue this Dreame of *Pilates* Wife, from an inſpiration of God, &c. Againſt which ſenſe, although my meaning be not to repugne or ſtriue, becauſe it may be taken diuerſly without offence; yet (for mine owne part) I chuſe rather to arraigne her at the barre of nature in this caſe, by light wherof ſhe diſcouered the ſincerity of Chriſt, then to agniſe her as a veſſell, or an inſtrument of extraordinary grace, conſidering, for any thing I reade, ſhe was no member of the Church, nor accounted of in any ſort among the godly. Beſide, the very phraſe it ſelfe, wherby the matter is expreſſed in S. *Matthew*, πολλὰ ἔπαθον σήμερον, &c. *I haue ſuffered many things this day in my ſleepe for him*, implyes a kinde of relation, *Ad paſſiuum intellectum*, which conſiſteth as wee know, *In meris naturalibus*. But as I ſaide, I will not ſtand vpon the tearme, becauſe both ſenſes may be warranted by reaſon, and according to that warning of the Prophet, *In cubilibus veſtris compungimini.* In like ſort, that wicked *Iezabell Dominica*, the wife of *Valens*, dreamed that God tooke away her onely ſonne in the ſtate of infancy, for a puniſhment of her deſpightfull dealing againſt S. *Baſill*, that good Biſhop and moſt holy Confeſſor. *Ioſephus* writes, that after *Herod* had vniuſtly made away his wife *Mariamna* (whoſe title was much better to the regiment

The Authors opinion, concerning the Dreame of Pilates wife.

Pſal. 4, 5.

Socrat. hiſt. lib. 4. cap. 21.

Ioſeph. Antiq. Iud.

regiment of *Paleſtine* in very deed, then his) ſhe ſeemed (euery night) to trouble and wake him out of ſleepe; ſo great is the feare & horror of a bleeding conſcience.

I knew my ſelfe a man, and ſo did diuers other liuing at this day (which will auow the matter to be true) who hauing beene a wicked and ſuborned inſtrument, to bring an innocent, a noble and a louing Maſter to his ende, repayred to a ſonne of his more then twenty years after, for pardon of this fault, alleadging that the father of that perſon his olde Maſter, pinched and tormented him by night in ſuch a wreakfull ſort, as he could take no reſt nor eaſe at any time. The party beſought God to pardon him, adioyning only this aduice in charity, that he would ſeeke by counſel of ſome good learned man, to ſlake the furnace of a guilty conſcience, which ſent vp theſe frights and fumes of melancholy fancies to his head. For as the ſoule of him whom he accuſed wrongfully, was in the hand of God, and free from all diſtempers or diſpleaſures that belong to fleſh; ſo God reſerued ſtore of mercy for repentant mindes, and would not turne his face from any ſinner, that beleeuing with a conſtant and aſſured hope, to be both heard and eaſed in the name and by the merits of his onely ſonne, repayred to the Throne of mercy. No man can deny but this aduiſe was good, and ſuch as might haue called home a waſtful childe, that were not too farre ſpent and paſt all grace; but as the ſtaine of bloud will neuer out of lawne, ſo doubtleſſe that guilty ſpirit which enforced *Caine* to rore out after he had murdered his brother *Abell*, *Gen.*4,13. *Maior eſt iniquitas mea, &c. Mine iniquity is greater then it may be pardoned:* That draue *Lamech* to confeſſe that he had ſlaine a man, *but in Vulnus ſuum, to the wounding of himſelfe*, *Gen.*4,23, That vrged *Iudas* to acknowledge the due puniſhment of betraying guiltleſſe bloud, *Mat.*27,4, bereft this wicked Caytiffe likewiſe of his wits, in which vnfortunate and heauy plight, I am informed credibly that he deceaſed. Whereupon we may gather, that though God be mercifull and ſlow to puniſh, waiting and attending daily for amendment of our liues; yet is hee iuſt in plucking vp the rootes of falſhood and iniquity.

An example alledged, well knowne to the Author, & many more beſide.

God is iuſt in plucking vp falſhood and iniquity by the rootes.

I need not blot my paper with confuting their conceites, which thinke that Angels and ſpirits in our ſleepe, ſuggeſt a certaine kinde of knowledge touching things to come; as *Socrates* his δαίμων, is ſaide to haue deliuered great warnings of the perils which befell him afterward. Theſe are but veyles of miſ-beleefe, and ſhaddowes of hypocriſie; for eyther this intelligence comes from our good Angel, as they call him, or our bad: if from the good, it is a reuelation by the ſuffe-rance and will of God; and therefore not to bee comprized within limits of an ordinary dreame: If from the bad, a dangerous illuſion to bewitch our ſoules, and therefore to bee ſhunned as the bayte of a deuouring enemy. The bleſſed Angels are λειτουργικὰ πνεύματα *Miniſtring ſpirits, or ſpirits ſent to miniſter for them, which ſhall receiue the inheritance of ſaluation*, *Heb.* 1, 14, and no further priuy to the ſecret purpoſes of God,

Of knoledge ſuggeſted in ſleepe concerning things to come.

God, as appeareth by the bookes of *Esdras*, then it pleaseth him to reueale by fauour. But touching this, I wish the Reader to obserue what shall be noted & discoursed hereafter, when I come to the point of diuining by Familiars. In the meane time we may learne that since neyther any dreame bringeth one and the selfe-same effect to diuers persons that are different in quality, as appeareth by the difference which *Chalcas* in *Homer* putteth betweene the dreame of *Agamemnon* and a priuate person (though the Scriptures set downe none at all betweene *Pharao* and *Ioseph*) nor to the selfe-same persons at all times, if their qualities or humors be distempered: it might be taken for a very grosse and senceless ouersight, to iustifie the follies of a number, by particular euents of some. For *Plutarch* himselfe, one of the best Philosophers of the Pagan Schoole, cannot deny, *Sensus falli animam somniare, That the soule it selfe doth dreame*, by reason of the fleshly tabernacle wherein it dwels, *and that the sences are deceiued.* Faine would wee creepe into the prouidence of God, by stratagems of wit, but it will not be, for the bounds and limits of mans possibility, were set before his substance was created. And albeit all expositers of dreames abuse, yet is it truely found by *Cicero, Non tantam esse illorum infœlicitatem, &c. That their lucke is not so bad*, but that (sometime) the thing which they prognosticate fals out by chance, which may suffize to dazle bleared eyes, regarding onely *το γινον, the word, not the proofe*, the fortune, not the reason.

Dreams bring not one & the same effect to diuers persons, different in quality.

Things prognosticated fall out (by chãce) to be sometimes true.

Note therefore first that God forbiddeth vs, *Deut.* 13,3, *Audire verba prophetæ aut somniatoris, To listen to the words of a Prophet or a Dreamer*, whose trade was euer odious among the true professors of religion, as appeareth by the scornefull kinde of speech, which *Iosephs* brethren vsed at his first comming into the field, *Ecce somniator venit, Behold the Dreamer commeth, Gen.* 37,19, albeit God wrought otherwise in him, then in our Interpreters of dreames, which made olde *Iacob* secretly to muse and pause vpon the matter, Gen. 37,11. Secondly, that the Preacher marshalleth and placeth dreames, *Inter malefacientium vanitates, Among the vanities of euill doers, Eccle.* 34,3 4. And if any man require a reason, why they should be counted vanities, let the Prophet *Esay* resolue him in this matter, *For a man that is hungry, dreames and eates*, saith he, *Cum autem expergefactus fuerit vacua est anima eius*, but when he wakes againe, *his soule remaines vnsatisfied, Esay* 29,8. Whereunto we may likewise referre that passage of the Psalme, *Dormierunt somnum viri diuitiarum, & nihil inuenerunt in manibus suis, The men of riches slept their sleepe, and found nothing in their hands, &c. Psal.* 75,9. Therefore *hearken not vnto your Dreamers*, saith *Ieremy*, *which warrant you from bondage vnder the King of Babilon, Ier.* 27,6. And why shall we not so much as heare them? *Quia mendacium prophetant vobis vt longe vos faciant a terra vestra, & eiciant vos & pereatis: Because they prophesie nothing else to you but lyes, that they may driue you far from your owne land, and cast you foorth to perish.* He girdeth at them in another place,

The reason why dreames are accounted to be vanities.

place, which cryed out *Somniaui, ſomniaui, Ier.*23,25, which is confirmed likewiſe by the obſeruation of the Prophet *Zachary, chap.* 10, 2. *Somniatores loquntos eſſe frusta, & vane conſolatos eſſe, That the Dreamers both ſpake to no purpoſe, and deliuered vaine comforts to their Creditors.* Againe, *Let him that hath a Dreame,* ſaith *Ieremy, recount a Dreame, and him that hath my word, deliuer it, Ier.*23,28. *Quid paleis ad triticum? What hath Chaffe to do with perfect and pure wheate?* Which oppoſition of Dreames againſt the word of God, *Ex profeſſo & diametro,* implyes no leſſe, then that both cannot accord and agree together. For marke by how much we are richer, after ſtarting out of a golden Dreame, by ſo much are we wiſer and more prouident, by ſhaddowes repreſented in a ſlumber. We may be ſure, that God would neuer haue forbidden Dreames in theſe flat words, Leuit.19,6. *Non obſeruabitis ſomnia,* if there had beene any ſuch foreſight by them, as ſtandeth vs vpon to proue, before wee begin to practiſe. Wherefore although the vile *Meſſalian* hereticks gaue themſelues wholy to ſloth and idleneſſe, as *Theodoret* reports, *Ipſa ſomniorum viſa prophetias nominantes, Tearming the very ſhaddowes and images of Dreames, by the name of Propheſies.* Though the Prieſts of *Lacedemon* had an vſe to commit themſelues to reſt in the Temple of *Paſithea,* when they were deſirous to diſcouer things to come: yet ſince we finde, that not onely Scriptures for our aſſurance, as I ſaide before, but poſitiue and ciuill lawes, for common order & tranquility, haue ſet a puniſhment by death vpon their heads, which profeſſe the knowledge of expounding Dreams; ſince we finde the fruites more bitter then *Colliquintida,* beſide the follies and abuſes which are infinite: the ſureſt courſe is, not to value flitting ſhadowes, more then reaſon would, which come with a ſlumber, and depart with a fancy. The parents which engender them, are vnſtable thoughts, their nurce idleneſſe, their paſture vaine deſire, their ſcope diſorder, their interpretor preſumption, their reward emptineſſe, their light vncertainty: and generally to conclude with S. *Ambroſe, Initium ſine prudentia, finis cum pœnitentia, Their beginning without diſcretion, and their ende with repentance.*

Riches are not gotten by golden dreames, nor wiſedome by ſhadowes in ſlumbers.

Theod. hiſt. lib. 4. cap. 10.

Leuit. 19, 6.

C. de Maleſ. et Matth.

The birth, parents, & kindred of dreams.

I doubt not, but ſome diligent Collector in theſe matters, will obiect the Dreames of *Ioſeph, Pharao, Nabuchodonozer, &c.* Which are eſteemed in the word of God as Oracles. Whereunto mine anſwer is, that though we ſhould affoord a greater credite to the Dreams of that age, wherein we were aſſured from the mouth of God himſelfe, that he would reueale his ſecret purpoſes by Dreames; it maketh nothing for the wilfull blindneſſe of this time, wherein we hold, as S. *Peter* ſayes, 2 *Pet.*1,19. *Firmiorem ſermonem propheticum, &c. The propheticall word more ſure in attending,* whereunto we do well, as to a candle ſhining in a darke place, vntill the day draw nye, and the day ſtarre ariſe in our hearts, &c. *The Fathers were all vnder the Cloud,* 1 *Cor.*10,1, *our tabernacle is in the Sunne, Pſal.*18,5. A veyle was drawne before their eyes, we may diſcerne in a plainer manner. *All theſe things chanced to them*

Numb. 12, 6.

in

in a figure, but they are written to our reproofe, vpon whom the endes of the world are come, 1 *Cor.* 10, 11. *The law had but a ſhadow of good things to come, Hebr.* 10,1, not the very images, &c. Whereas Chriſt hath not onely engaged himſelfe in a figure by his word to vs; but left his holy ſpirit, Eſay 59,21, for the better finding out of the true ſence thereof, which ſhall remaine with vs for euer, Iohn 14,16. If we liſt to decide this matter by moſt euident effects, we may note, that all the dreames which *Ioſeph, Daniel*, &c. tooke in hand to conſtrue and interpret, were ſo certainly and infallible true, *Vt narrantes ſomnia, audirent quicquid poſtea rei probauit euentus; As all men that repayred to them for interpretation, were ſure to heare as much before the matters came to paſſe, as the ſequell made good afterward.* Whereas the iudgements which are giuen of ours, are wilde, vncertaine, empty, falſe and dangerous; we may therefore now adayes as lawfully goe range the fieldes, and ſeeke for God in a burning buſh, a flame, an Arke, a Tabernacle, a Cloud, a Cherubin, or in the forme of an Angell, &c. as in a dreame, becauſe thoſe figures floriſhed about one time, bare one date, and made one ende together.

Concerning the iudgments which are giuen in theſe dayes of dreames.

God might as well appeare to vs by dreames, as he did to them: but I haue laide downe reaſons, why his will (in this caſe) is not anſwerable to his power; and therefore as S. *Ierome* writeth truely, touching another point, *Singulorum priuilegia legem efficire non poſſunt, The priuiledges of ſingular and ſpeciall perſons, makes no common rule for all men in generall.* If any man attempt to ſhake or infringe this anſwer, by alledging the dreams of *Peter, Paul*, &c. at the firſt erecting of the church of Chriſt; he muſt be taught, that though God thought it requiſite to water tender plants (like a skilfull husbandman) with drops of extraordinary grace; yet after they began to ſettle, & to ſpread their rootes in a fruitefull ground, this courſe of watering was no longer thought to be conuenient. The gift of dreaming truely, or expounding dreams, as well as that of myracles, is Milke, which S. *Paul gaue onely to the little ones,* 1 Cor. 3,2. as he writes himſelfe, becauſe they could not as yet. But now the Church of Chriſt, which daily groweth vp, as the ſame Apoſtle writes, *In virum perfectum, in menſuram ætatis plenitudinis Chriſti, Toward the ſtate of a perfect man, into the meaſure of the age of the fulneſſe of Chriſt, Ephe.* 4,13, is weaned from ſuch ſtore of helpes, and they that ceaſe not ſtill to call for water, or to cry for pappe, are eyther childiſh, or vnprofitable. *Generatio mala & adultera ſignum quærit, &c. Mat.* 12,39. *The wicked and adulterous generation enquireth after ſignes, but none other ſhall bee giuen vnto it, then the ſigne of the Prophet Ionas.* Wherefore I will conclude with the words of our Sauiour Chriſt to S. *Thomas, Beati qui non viderunt et crediderunt; Bleſſed are they which haue not ſeene, and yet haue beleeued, Iohn* 20,29.

Hiero. cont. Lucifer.

This large diſcourſe of Dreames, wherein I haue proceeded further then I meant, to ſatisfie the friuolous and vayne conceites of perſons that are blinded and abuſed by the ſame, may formally bee knit vp in one

one word or two. For as wee muſt commend the iudgement that is drawne from dreames, ὡς ἀπὸ τῶν σημείων, as from ſignes or tokens, to declare the good temper or diſtemper of the body (which is as much as eyther phyſicke will require, or reaſon can allow) ſo neyther doth the Cannon of Gods holy word, nor our own diſcretion beleeue, obſerue or hold them to be αἰτια, that is, *Cauſes or diſcoueries of things to come*, conſidering they haue not in Philoſophy, *Rationem cauſæ et effecti*, nor any warrant doth appeare in ſound Diuinity, why men (that are awake and exerciſe their wits) ſhould bee ruled by the whisking ſhaddowes of imagination. The third kinde, which ſome call συμπτώματα, *proceeding onely from the ſurfet of the body, or deepe impreſſions of the day*, no wiſe man will regard, becauſe as we reade in *Cyrill*, there is ſcant one of them, *In quo non ſit vel perturbatio, vel pollutio:* and therefore I will as ſlightly paſſe them ouer.

The iudgment deriued from Dreames, like ſignes and tokens of good or ill temper in the body.

CHAP. IX.

Of that kinde of Propheſie, aſcribed in elder times to Oracles, differing from them in number and kinde, formerly confuted.

NOw come we to that kind of Propheſie, which was aſcribed (in old time) to Oracles, differing not onely in number, but in kinde alſo, from euery one of theſe which haue bene anſwered before, in diſcourſe vpon this matter. For although the *Paynims* thought that the reaſonable ſoule of man conteyned in it ſelfe, a ſecret gift or ſparke of poſſibility, to diuine of things to come: yet did they thinke withall, that this light of nature was ſo dim and duskiſh of it ſelfe, as till it were reuiued and ſtirred vp with a ſubtile winde or vapour, riſing from the quality and vertue of the ſoyle, it helped and auayled nothing. Whereupon they leuied their rouing geſſes in this manner, that mans reaſon ſhold be like an eye to iudge, the vapour as a lampe to light and direct that eye, and the Sunne, that is, *Apollo* (whom the *Paynims* honoured as the Prince of Propheſies) muſt eleuate and draw the vapour from the Center to the ſight, and therewithall enable perſons that are qualified and inſpired in this order, to the gift of diuination.

How men were to bee qualified and inſpired with the gift of diuination.

Now to preuent an inconuenience that might ariſe, becauſe it is not like that any vapor can aſcend out of ſo groſſe an element as earth, without ſome filthy mixture of foule matter, rather to diminiſh, then increaſe or multiply the proper forces of the minde; they ſet the ſpirits of the ayre (which flicker round about the world) like laborers, to refine and purge, to digeſt and qualifie, to diſpoſe & diſtribute the piercing windes into the mindes of men, according to their ſeuerall capicities. For ſtrongeſt meates are moſt vnwholeſome for the weakeſt appetite, the ſhallow waters cannot beare a Veſſell of great freight,

neither doth any wiſe man charge his head with any greater burthen, then by nature it is made to carry.

Plut. de Orac. Furthermore, they thought that no kinde of liquor, how pure or ſweete ſoeuer, ſauing of the riuer *Cidnus* onely, was able or of force, to ſcoure the ſacrificing knife, which was conſecrated to *Apollos* vſe. No water but the Riuer *Alpheus*, could temper the white plaiſter, vvherewith his Altar was repaired. No fountaine but the Conduite of nine pipes at *Athens* (as I gueſſe in fauour of the Muſes) might be ſerued at ſolemnities of marriages, &c. And thereuppon concluded with like probability, that certaine ſoyles by natiue vertue, might ſend vp priuie winds and ſpirits, whereby men (of ſutable and correſpondent qualities, with ſmall endeuour) might attaine to Propheſie.

Thucid. lib. 2.

De diuin. lib. 2 Many haue bene ſtirred vp with groues and woodes, ſome vvith ſprings and hils: and I beleeue vndoubtedly, ſaieth *Cicero*, *Anhelitus quoſdam fuiſſe terram, quibus inflatæ mentes Oracula ſunderent*, *That certaine exhalations or vapours roſe out of the ground, whereby mindes being inſpired, or rather blowne and puffed vp, gaue out thoſe Oracles.* So that, by the iudgement of this Author (who tooke ayme by *Platoes* ouerſight) we finde both what vncertaine holde thoſe Oracles and Idolles had, which abuſed and bewitched all the world with lies: and withal, that *Cicero* confeſſeth truly in another place, *Nihil tam abſurdum eſſe, quod non dicatur ab aliquo Philoſophorum*, In which reſpect, Saint *Paul* aduiſeth vs (as I conceiue) *That wee be not ouer-taken nor deceiued by Philoſophy*, Col. 2, 8.

These are the reaſons vpon which the frames of Oracles are built, but with ſuch tickle hold, as they cannot keepe out paper ſhot, much leſſe endure the Cannon of the Scripture. For, if it be moſt true, which is recorded in the booke of Wiſedome, *That an earthly dwelling holdeth downe and depreſſeth our vnderſtanding*, and not onely the rules of Philoſophers aſcribe the fineſt wits to bodies that participate of the fineſt Elements, as ayre and fire: then S. *Paul* himſelfe exhorteth vs; *Quæ ſurſum ſunt ſapere, non quæ ſuper terram: To fixe our meditations vppon things that are aboue, and not vpon the grounds*, Col. 3, 2. Who can beleeue, that any vapour riſing from the ſoile which was accurſed by the mouth of God himſelfe, Gen. 3. and commanded to bring forth nothing elſe but thornes and thiſtles, further then it ſhould bee forced by the ſweate of browes; ſhould make our ſenſe more perfect or diuine, to gueſſe at myſteries, which are as farre diuided from our preſent view, as the Eaſt from the Weſt, or as *Adam* from Antichriſt.

Earthly dwellings depreſſe & keep down our vnderſtandings.

Cotta propoundeth this Dilemma, to the Collectors of *Apollos* offering, *Si Deus eſt, cur ſe in terram abdidit? If hee be God, what cauſe hath he to ſhroud himſelfe within the bowels of the earth?* As if hee tooke it for as difficult a matter, to draw diuinity from clottes of ſand, as maieſtie of wantonneſſe. Now that the Iſland *Delphos*, whereas *Apollos* Idoll was adored with exceeding reuerence, was inſpired in this maner, *Plutarch* holdeth for a principle, and I diſprooue with more ſound authority.

Diuinitie is as hardly drawn from clods of ſand, as Maieſty from wantonneſſe.

rity. For, if this doctrine might bee prooued true, the Plough men which beſtow their time in manuring, earing, and turning vppe the ground: ſhould bee more Propheticall then the Prieſtes themſelues, which were a great abſurdity.

Againe, that Iſland could neuer haue brought forth ſo many fooles, as made the world to ſmile, while the Prophets of the true and onely wiſe God indeede, lurked in the ſolitary groues, and vnder ſhrubbes of Iuniper. Notwithſtanding, hence the Fable ſprang (as I ſuppoſe) of the firſt Prophet, found by chance in an olde vault in *Hertruria*, without knowledge either of his name, his dwelling, or the mean that conueyed him thither. Not vnlike the fooliſh dreame of *Newbrigenſis*, a Countrey-man and Writer of our owne, concerning two young Children, brought to *Wolpit* in *Suffolke* with an Eaſterne winde, without ſo much as any glimpſe of probability.

Some ſeeke to pull and hale in *Ariſtotle*, to the defence of this ſuppoſed vertue by the ſoyle, becauſe he writeth in one booke, That richer Mettals, ſtronger Steele, fairer Women, and more actiue Men, are bred in one ſoile, then another, &c. As though there were not greater reaſon for ſuch bodies, as are onely framed and congealed of the ſubſtance of the ſoyle it ſelfe, to participate with qualities thereof: then for the reaſonable ſoule, which *Ariſtotle* himſelfe calleth ἐντελεχείαν, that is, a kinde of *Quinteſſence or perfection*, becauſe it hath not *Principium commutationis in ſe, Any beginning of alteration in it ſelfe*, to borrow any weake contagion, or taint from earth, which (as I noted before) is by manifold degrees the groſſeſt Element. *Qui terrenum habent fundamentum, conſumentur tinea, They that haue an earthly foundation, ſhall be conſumed by the moth*, Iob 4,19. And againe, *The firſt man of earth, earthly; the ſecond man of heauen, heauenly*, 1 Cor. 15,47. Such as is the earthly, ſuch alſo are the earthly; and ſuch as are the heauenly, ſuch alſo are the heauenly: but the Spirit breatheth where he will, and thou heareſt his voyce, but knoweſt not when he commeth, nor whether he goeth, ſo is euery one which is borne of the Spirit, &c. *For that which is borne of the fleſh is fleſh, and that which is borne of the Spirit is Spirit*, Iohn 3. In reſpect whereof, *He that is not borne againe, cannot enter into the kingdome of God, &c.* Becauſe we are conceiued and born in ſin, and till we be incorporate into the body of the ſpouſe by Chriſt, by the Miniſtery of his word and Sacraments, the wrath of God remaineth on all the ſonnes of *Adam*. De Anim. l. 3.

Now, whereas ſome Philoſophers, more ſenſible and leſſe wilfull then the reſt, demanded, by what meanes it coulo be brought to paſſe, that the Iſle of *Delphos*, remaining ſtill in ſubſtance, ſituation, & quality, the ſame that it was wont to be: could notwithſtanding bee depriued of this grace and gift of breathing out and affording Oraeles, if the windy vapour which aſcended from the ſoyle, were any parcell of the proper and true cauſe thereof? Their Proctors anſwered, that as we ſee before our eyes by daily proofe, *Quoſdam amnes exaruiſſe, & in alium curſum* Why the Iſle of Delphos, ceaſed from deliuering Oracles, it being ſtil the ſame in ſubſtance, &c.

curſum deflexos, That certaine riuers were exhauſted, and diuerted to another courſe: ſo likewiſe the Spirite, which inſpired the cheefe Propheteſſe, might well enough be ſilent for a time, and yet reuiue againe by reuolution.

But who ſees not, how looſely theſe extreames are tyed together? For, as I will confeſſe, that thinges which are may change; ſo cannot they conclude vpon this grant, that things which neither are, nor euer were exiſtent (otherwiſe then by errour and groſſe miſconceite) can choppe or change, deceiue, or dally; periſh and reuiue, without a reaſon.

Things which are may chãge and alter.

Againe, the Riuers are compounded of the corruptible Elements; and therefore ſubiect to the tearmes of locall alteration: whereas the true and euerlaſting God (by whom all Prophets muſt bee prompted and inſpired, that will purchaſe credite by their gift) as hee teacheth by the Prophet *Malachy*, Mal.3,6. *Non mutatur, is not altered.* *Demetrius* an olde Philoſopher, hath found a finer ſhift to ward this blow, ſuppoſing, that the ſpirits which attended vppon Oracles, waxing wearie of the friuolous and impertinent demandes, which were propounded daily by the trauellers that repaired thither: at the length, for very ſhame, and deteſtation of the peoples importunity, retyred from the Temple. As though men ſinned not as greeuouſly before, while Oracles vvere in their ruffe, and the cup of Infidelity, being filled vp to the very brim, caſt vp ſo foule a ſtinke into the noſtrils of the God of hoſtes: as almoſt nothing could be added or augmented, by the wickedneſſe which ſucceeded afterward. And touching friuolous demands, we may be ſure, *Apollo* would haue ſooner puniſhed the want of due regarde vnto the place and reuerence in men; then haue abidden the diſgrace & eccliping of his owne diuinity. It may be very well, and I beleeue alſo, that the diuell bluſhing at his owne abuſe, and fearing leaſt the people wold (in time) wax wearie of ſo many ſhifts and ſutes of lies, remoued with his bag and baggage to ſome other place, where the world was not ſo well acquainted with his treachery.

The diuel bluſhing at his owne abuſe, fled away to a place wher his knauerie was leſſe knowne.

Cleombrotus, as I reade in *Plutarch*, ſeeking rather to cut, then to vnlooſe this knot, referres himſelfe to the report of a certaine ſauadge or wilde man, vvho hauing ſpent the moſt part of his time among the Furies and Satyres of the wood, tooke vpon him to aſſure the world (albeit *Apollo* ſeemed ſpeechleſſe, and forbare to deliuer Oracles & anſwers as he was wont:) yet he was not depriued of his gift, becauſe the ſame vvas onely ſequeſtred, in the keeping of a Goddeſſe for a time: after the date whereof, *Apollo* ſhould recouer credite with encreaſe, and the gifte ſhould be reſtored by the Deſtinies. Belike this Goddeſſe had enioyned ſequeſtration, as a kinde of pennance, for his wanton loue with *Daphne*, or with ſome other Nymphe. So groſſe (in thoſe dayes) was the peoples ignorance, either for that God had blinded their eyes vvith a myſt of couetous deſire, as they vvould doubt of nothing that tended to their benefite, or in reſpect, the riſing Sun appeared not as yet, which

The groſſe ignorance of the people in thoſe deceiuing days

ſhould

ſhould diſperple and cleere vp the clouds of infidelity.

Onely *Cicero*, being neither confident enough, to giue checke to lyes and fond reports, nor able to find out a better and more likely reaſon, of the ſilence and ſurceaſing of *Apollos* Oracles, confeſſeth vvillingly the thing it ſelfe, but leaues the cauſe to be debated at more leiſure. Another of that crew, was not aſhamed to giue out, that as the greateſt Oracle of all *Bæotia* gaue ouer ſpeaking, at the comming of a cruell Dragon to that place; ſo was it not vnlike, but *Apollo* finding himſelfe forced and conſtrained, by the deſolation and diſpeopling of the Countries round about, either to diſcourſe vvith beaſtes and Trees, or not at all: withdrew himſelfe into ſome other quarter of the Worlde, that was inhabited and frequented with more ſtore of company. For *Vbi populus ibi quæſtus, Where people are, there goes the gaine*, ſaid *Pimander*. Which being granted, I will certainly conclude with the Poet, that

Whe people are, there is gain to be had

Vtilitas facit eſſe Deos qua nempe remota,
Templa ruunt nec erunt aræ nec Iupiter vllus.

But how thredbare and thin a clocke, this impertinent example of *Bæotia* brings in, to keepe out ſo foule a ſtorme, ſhall be conceiued eaſily by thoſe which note, that as falſhood creepeth into corners, and as Chriſt hath taught vs in the Goſpell, *Qui male agunt oderunt lucem, they that do euill, hate the light*: ſo, had there not beene firſt a Wildernes, or a deſart in the place, where the Temple was erected afterwarde, *Apollo* would neuer haue made choyſe thereof, for the better colour of his couine.

They that doe euill are enemies to the light.

In like manner, if afterward vppon the peoples ceaſing and deſiſting to frequent an Oracle of lyes, the Temple had not growne firſt into contempt, and heereupon become a Wilderneſſe, the Dragon which by nature ſeeketh ſolitary groues, would neuer haue repaired thether. But if *Apollos* force had beene but halfe ſo great, as the blindnes of that age would haue vs to beleeue, one Dragon could not haue remooued him without a Writ of *Certiorari*. For, the Arke of Couenant gaue not place to Dagon, but Dagon fell downe proſtrate before it, &c. 1 Reg. 5,3.

The power of heauen was alwayes too ſtrong for folly to contend withal.

Elias was not hindred or impeached in his Miniſterie by the Prieſtes of *Baal*, but thoſe *Balamites* were not able to work any thing from morning vntill noone, in the preſence of *Elias*, 3. Reg. 18,28. whereuppon they lanched their owne fleſh with kniues, for deſpight and fury. *Baall* was not able to put *Daniel* to flight, with Maieſty: but *Daniel* enforced *Bell* to ſtoope, by the weight of his meſſage, Dan. 14,21. To conclude, Chriſt ſhrunke not aſide for feare of Sathan, but Sathan with his ſwarm of wicked Angelles, hauing left the point of their preſumption in the ſhield of his aſſurance, grew ſo weary of contending with himſelfe, as afterward they could not abide, either the ſound or ſhadow of his miniſters, Math. 4,10. Acts 5,15. But God prouided ſafer remedies for

his elect,that were ſtung and wounded in the Wildernes, by looking vp to the brazen ſerpent,Numb.21,18,as a figure of that bleſſed ſeede, who ought in time to cruſh that wily ſerpents head, Gen.3,15, which waiteth at our heeles; and who ſhould drag *Leniathan* with a hooke of yron by the noſtrils out of his den, Iob 40,2, and deſtroy the great Whale in the ſea. To conclude, who ſhould extyrpe and roote vp all the generations of vipers. And thus it came to paſſe, that euen as they which were ſtung by ſcorpions, cannot recouer health without their oyle,no more could man, in whom the diuell left his ſting in Paradice,without the ſacred bloud of Ieſus Chriſt, who was prefigured by the brazen ſerpent in the Deſert.

Men ſtung by Serpents, cannot recouer health but by their oile.

Wherefore, concerning this departure from the Temple, it is no maruell,that when the paraſites or familiars which ſpake in trunkes & hollow places,were repelled from their harbour, vpon feare of playne diſcouery, by the morning ſtarre which was at hand; the blockes almighty loſt their beating of their pulſe,and were conſtrayned to auoyd that ſalt rheume by ſome other meane, which cauſed them to cough vp ſo many glozing lyes,for the ſpoyle of the people.

Others were of the minde,that as the ſpirits which were truchmen and interpreters to Oracles, had a certaine time prefixed wherein to liue; ſo when the date was at an end,they could deſcry no longer. A meete couer ſurely for ſuch an empty cup, as if the iudgement which is pronounced by the mouth of God himſelfe, were not euerlaſting, eyther to reward or paine, for neyther can the gnawing worme of one be ſatisfied with ſpoyle,nor the ſhining comfort of another, be obſcured or eclipſed by antiquity. Beſide,if thoſe ſuppoſed Gods were falſe, it was not poſſible for them to deliuer truth but by meere chance; if true,then was it not ſo difficult and hard a point, ſo often as one truchman were eyther ſilent,dead,or ſtept vpon an errand out of the way, to finde out another *Mercury*, that might be no leſſe able to ſupply that Office. Belike the ſpirits had the quality of fruite or ſalt-fiſh, which decay with time, as one compareth them, or elſe the fleſh-pots of Egypt began to coole for want of their accuſtomed and wonted offerings. For ſo long as *Manna* was accounted dainty, we finde not that the *Iſraelites* complained of their weary wayes,*Exod.*16,15.So long as *Bell* was ſerued with his meſſe of meate, not one of the blacke guard made proffer to forſake the vault,*Dan.*14. So long as *Micha* will *implere manum, fill the hand,Iudg.*17,12, he ſhall not want a Leuite to inſtruct his Family. While Chriſt had one barly loafe, *Iohn 6*,14, the cormorants which ſought onely ſatisfaction of the belly, would not depart to their houſes. And ſo long as there is one ounce of gold or ſiluer left about the ſhrine, ſome greedy Sycophant or other will not ſticke to cry out, μεγάλη ἡ Ἀρτέμις Ἐφεσίων, *Great is Diana of the Epheſians*, Acts 19,34. By this we learne,that Oracles are moſt like to Baggepypes and Shawmes, which ſound no longer then they are puffed vp with winde,and plaid vpon with cunning. For whereas *Plutarch* writeth

False Gods haue no poſsibility of deliuering any trueth.

Spirits haue the quality of fruite or ſalt-fiſh.

Oracles compared to Bagpipes and Shawmes.

teth of a maruellous adoe with ſtorme and thunder, at the departure of a ſpirit from his Oracle: I cannot better compare that ſpirit, then to a tallow Candle, which hauing burned a good while within the ſocket, at the laſt goes out with a moſt filthy ſauour. So loth is the diuell to depart from any pleaſing ſeate, wherein hee hath beene entertained with delight, and feaſted with ſo many fauours.

We need ſeeke no further then the Booke of God, to finde what ſtirre the diuels made, before they would bee driuen out of the men which had beene long poſſeſſed by their tyranny. Sometime they roared out aloud in moſt lamentable ſort. Sometime they ſtroue with violence, and forced men to leape out of the gulfe into the parching flame, that is, out of the leſſer into the greater miſery. *Tully* giueth a more likely reaſon in one place, of the fayling of *Apollos* Oracle, confeſſing, that they waxed euery day more cold, when men became leſſe credulous. As if the credite which they won before, had not depended on the worth of their owne deſart; but of our facility to bee deceiued. But true it is, that the neerer Oracles approched to the time wherein it pleaſed God to take our fleſh vpon him, for the ſauing and redeeming of the world, the more they fayled in their vtterance. A counterfet of S. *Vincents* Rocke, cannot abide the life of a perfect Diamond. A painted glaſſe (how cunningly ſoeuer it be recommended with a foyle of Dragons blood) yet ſhrinketh at the bluſh of a Rubie. *Lucifer* forgoes his light at the riſing of the Sunne. The witches could not keepe their countenance before *Moſes*; *Zedechias* before *Ieremy*; the painted Idoll of Dame *Venus*, in the vault of the Sepulchre; nor Satan in the ſight of him, *In whoſe name all knees ought to bow, both in heauen, on earth, and vnderneath the earth, &c. Phil.* 2, 10. And who, according to the promiſe of the Prophets mouth, *ſhould leade captiuity captiue, Pſal.* 67, 19. This was the golden day which was ordayned for the blaſting of the diuels pride, and to make an end of his vngodly regiment, *Quod enim antiquatur & ſeneſcit, For that which groweth olde and waxeth ancient, is neere to decay*, as the Apoſtle writeth to the *Hebrues*, chap. 8, 13. By Chriſt onely we may bee bolde to demand of Death, *Where his ſting is? And of hell, What is become of his victory, Oſe* 13, 14. He hath chaſed ſpirits from their haunt, broke downe the brazen gates of hell, beaten Satan vnder foote, with whatſoeuer elſe that dare oppoſe it ſelfe againſt the face of truth, and made a ready, franke, and open paſſage, whereby the ſonnes of *Adam* may be ſaued.

A counterfet of S. Vincents Rock, abides not the touch of a true Diamond.

Euſeb. de vita conſt. li. 3. c. 25

Olde and ancient things are alwaies neereſt to decay.

The Arke was no ſooner come among the *Philiſtims*, but they betooke them to their heeles forthwith, crying out, *Veniſſe Deum in caſtra, That God himſelfe was come into the Campe, &c.* 1 *Reg.* 4, 7. The ſorcerers confeſſe themſelues, *That Moſes wrought with the finger of almighty God, Exod.* 8, 19. The Prieſts of Egypt were conſtrained to confeſſe, *That none but the God of Iſrael could cure their dangerous infirmities*, 3 *Reg.* 6, 5. The Witch to whom King *Saul* repayred for aduice in his deepe diſtreſſe, ſeemed to wonder greatly, *How he durſt expect*

pect or hope for any comfort at her hand, when God had giuen him ouer to miſ-fortune, 1 *Reg.* 28. And wicked men aske in another place, *who was able to redeeme them from the hands of that almighty God, who had tormented and afflicted Egipt with ſo many greeuous plagues and diſeaſes in the Wilderneſſe,* 1 *Reg.*4,8. The greateſt enemies to the Prophet *Ieremy*, were conſtrayned to acknowledge, *That he had done nothing worthy of reproofe or death, Ier.*26,16, *becauſe hee ſpake vnto them in the name of God, &c.* *Solomon* hauing receyued a full meaſure of diſcretion and wiſedome by the gift of God, is ſaide (in that reſpect) to haue excelled all the Egyptians in that wiſedome, wherein they tooke vpon them & profeſſed to exceed all others, 3 *Reg.*34,30. *Elnathan, Dalaias*, & the reſt, which had no taſte of truth or godlineſſe beſide (for any thing I reade) withſtood the King when he would haue burned the Booke of the Scriptures, *Ier.*36,28. *Nabuchodonozer*, although an vtter enemy to true Religion, confeſſed that his Prophets were blinde doltes, and that none ſauing *Daniel* alone, who was the Miniſter of the true and euerlaſting God, *could expound his Dreames, Dan.*4,15. *Iehoſaphat* a wicked King, would not deny that the word of GOD was with the Prophet *Elizeus*, 4 *Reg.*3,12. And the King of *Syria*, as bad a man in all reſpects, if not worſe, was glad to craue his counſell and aduice in a great matter, 4 *Reg.*8,8. *Ieroboam*, notwithſtanding his pretended confidence in the Calues of *Dan* and *Bethel*, ſent his Wife to the Prophet *Ahias* in *Sila*, for intelligence touching the plight of his afflicted and diſeaſed Infant, 3 *Reg.*14,2. *Cirus* was deſirous to bee recommended vnto God by the faithfull *Iewes*; as the *Turke* is likewiſe to be prayed for (at this day) by the Munkes of *Paleſtine*. *Herod* feared S. *Iohn Baptiſt*, *Mark.*6,20, knowing him to be a iuſt and holy man: and he kept him, and by hearing him did many things, and hee heard him willingly. *Simon Barien* being both a falſe Prophet and a Coniurer, *Acts* 13,7, deſired to heare the word of God; and though *Simon Magus* were eſteemed off exceedingly among the multitude for witchcraft; yet finding ſuch ſtrange ſignes and miracles to be daily wrought by the bleſſed Apoſtles, and after ſo ſlight a manner, *Stupens admirabatur*, being much amazed, ſaith S. *Luke, he fell to wonder, Acts* 8,13.

Salomon excelled all the Egyptians in wiſedome.

By theſe examples we may learne, what cauſed Oracles to ceaſe, and in how ſeruile awe the *Liuide* of religious and godly Prophets, coming with a meſſage vouchable both before God and man; and albeit (for their credite ſake) they ſeemed for a while to reſiſt and ſtriue, yet truth preuayled at the length, againſt the ſecret ambuſhes of Satan & his guard, departing out of the fielde with victory. But after Chriſt himſelfe was come, in the fulneſſe of time prefixed and preſcribed by his Father, O good Lord, what a fit of feare and quiuering ſurprized all the fiends of hell, vpon the ſight of ſo diuine a Maieſty? But heere we haue to note, that albeit they were not ignorant, by that which they had heard and read, that this was he which ſhould cut ſhort their ſcopes, and take downe their creſt: yet prooving themſelues herein to be

The powerful meanes that cauſed Oracles to bee dumbe, and ceaſe their babling.

be by ſo much leſſe malicious and wilfull then the *Iewes*, they neuer were aſhamed to agniſe his Godhead. For firſt, the ſpirits which conuerſed moſt among the graues, and beſet the wayes in ſo ſtrange a māner, as no man could paſſe without offence, cryed out to Chriſt, *What haue we to doe with thee, O Ieſu thou ſonne of God? Why commeſt thou to torment vs before our time? Mat.*8,29. A notable and liuely preſident of that hiſtoricall and ſeruile faith, whereby the diuels are affirmed by S. *Iames, to beleeue and tremble, Iac.*2,19. Another in the Synagogue, *confeſſed him to be the ſonne of God, Mark.*1,24. The *Pithoniſſe* acknowledged S. *Paul, to be the Miniſter of the liuing God, and to preach the Doctrine of ſaluation. Acts* 16,16.

Apollo was enforced, as *Chryſoſtome* writes, to grant, that ſo long as the Monument of any bleſſed Martyr which had ſuffered for Chriſt, & ſlept in expectation of a ioyfull day, were at his Noſe, he could not for his heart affoord one Oracle. For ſo great is the kindneſſe of our louing Father, as he vouchſafeth oftentimes, to worke more mightily by the Coffin of *Elizeus*, by the hemme of his owne garment, the ſhaddow of S. *Peter*, *Acts* 5,15, and the Napkins of S. *Paul*, *Acts* 19, 12, not for their glory, but to glorifie himſelfe more fully by the vertue of his Miniſters: then all the Birds of Sathans neſt are able to deuiſe by their charmes and figures of inuocation. We are not aſſured by the bond of any mortall man, but by the word of Chriſt himſelfe, that ſuch like ſignes ſhould follow thoſe that beleeued in his name, &c. And againe, *That ſo many as beleeued in his Name, ſhould do the workes which he did, and greater alſo, Iohn* 14,12, becauſe he went to his Father. So that this ouer-running meaſure of extraordinary grace, at the firſt eſtabliſhment of faith, could not ſeeme ſtrange to thoſe that beleeued in his promiſes, inſomuch as the *Iewes* themſelues had ſo much good māners as to giue glory and praiſe to God, *Quitalem poteſtatem dedit hominibus, Who gaue ſuch power to men, Matth.*9,8. In this reſpect the Chriſtians were euery where adorned in olde time, with the ſtile and title of *Incantamentorium oppugnatores, Oppugners of all kinde of ſorcery*, as the Kings and Queenes of *England* are Defenders of the Faith, &c. When *Iulian* the runnagate demanded counſel of a certaine Oracle in *Daphne*, the diuell, ſaith mine Author; *Babilam Martyrem reformdans, Fearing Babylas the Martyr* (whoſe body ſlept thereby; and had beene ſometimes a true Miniſter of God, and a Temple of the holy Ghoſt) would not giue anſwer. *Macarius* in Egypt, and another hearing the ſame name at *Alexandria*, were no ſooner landed and arriued in a certaine Iſland, where the diuell was adored for his Oracles: but foorthwith the ſpirits which attended as his guard, began to ſhake and quiuer, as if they had beene taken with a fit of an ague. *Iſidorus* a bleſſed Martyr, comming by Gods prouidence into a certaine Wilderneſſe, wherein the perſecuting tyrant *Valens* had confined him, for the teſtimony of a moſt religious and godly conſcience; the diuell fled forthwith out of his trunk, enforcing the Prieſts daughter his interpreteſſe, to cry

Chriſ. de laud. Pauli. Hom. 4

4 Reg. 13,21. Matth. 9,21.

The wonderfull working of god againſt all charmes & incantations.

Mark, vlt.

Euſeb. hiſt. lib. 5. cap. 16.

Socrat. hiſt. lib. 7. cap. 16.

Theod. hiſt. lib. 3. cap. 5.

Theod. lib. 4. cap. 19.

cry out after the ſame ſort that the ſpirits did, of whom I ſpake before,
Aug. ad dulcit quæſt. 194. *O veſtram potentiam, O famuli Chriſti, vbique a vobis abigimur? O what a kinde of power or vertue ſhould we call this, which you exerciſe that are the Miniſters of Chriſt, for by you we are expelled out of all places? &c.* Neyther is it any wonder, ſince Oracles are put to ſilence, ſpirits waxe dumbe in ſuch a preſence, *Idque propter reuerentiam Chriſtianæ maieſtatis, And that for the reuerence of Chriſtian Maieſty.* Euſeb. lib. 7. cap. 14. *Aſterias* a noble man by birth, and withall a bleſſed Saint, perceiuing that the ſacrifice which was caſt euery yeare into the ſea, by meane of charmes and ſorceries, ſeemed to vaniſh out of the peoples ſight, and that the vulgar ſort were more abuſed by this ſtratagem, then any other ſleight that their blinde guides and leaders could deuiſe; beſought our Lord vpon his knees, in the bowels of his onely Sonne, that this pretended colour of iniquity might ceaſe, to the glory of his holy name and the reproofe of all his enemies. Whereupon, the ſacrifice began to flote aboue the ſtreame, and could not afterward be made to ſinke by any tricke of art that the Prieſts could exerciſe. *Apollo* confeſſed at another time, as *Euſebius* reports, that the godly men which liued in that
Idem, lib. 2. cap. 52. quarter, were the greateſt hinderance, *Quo minus vera loqueretur, why hee ſpake not truth.* And being further preſſed to declare by what priuy
Good men knowne by their profeſſion of Ieſus Chriſt. markes or ſignes, a man might diſtinguiſh thoſe good men frō others of the common ſort: his anſwer was, that they were cheefely to be ſorted out and knowne by their profeſſion of Chriſt Ieſus. Whereupon the ſword of perſecution began afreſh to brandiſh, and to rage more bloody againſt the Saints of God, then it had before. For ſuch was the blindneſſe of thoſe helliſh Emperors, as to wreake their malice vpon Prieſts and Biſhops of the Chriſtian Church, whom they ſuppoſed to be ſet vp in deſpight of them, they were not aſhamed (vnder hand) to confeſſe the perſons to be iuſt and innocent, againſt whom they bent the force of their ſtrongeſt battery. Whoſoeuer therefore liſt to ponder and examine theſe and ſuch like mighty works of God, which he performed in the tender ſpring of our Religion (as it were of purpoſe) to ſeale, approue, and ratifie the Doctrine which his Diſciples and Apoſtles preached ouer all the world, and to teare away that veyle of ignorance from the *Rabbies* eyes by the ſtreſſe of truth, which (till that day) was vnreuealed, at the reading of the Scriptures in the Synagogue, need not to wonder what might bee the reaſon why the diuels Oracles began to ceaſe, before the coming of that immaculate and ſpotleſſe Lamb which ſhould waſh away the ſins of all the world. Neyther was there any cauſe for *Cicero* to profeſſe his wilful ignorance heerein, if he had beene but halfe ſo well acquainted with the Prophet
Eſay 33.7. Acts 8.28. *Eſay* (who by the miniſtry of S. *Philips* preaching, made the matter plaine to Queene *Candates* Chamberlaine, who was that ſheepe which ſhould be made a ſacrifice for ſinne) as he was with *Platoes* Commonwealth, that is, with a forme without weight, and a ſhaddow without ſubſtance. I will conclude this point, with a ſtrange report deliuered

by

by *Plutarch* (though himſelfe were altogether faithleſſe) of one *Epitherſes*, who hauing imbarked himſelfe in a Pinneſſe to paſſe into *Italie*, heard the name of *Thamos*, that is, of the Pilot of that Barke (wherin he ſayled) twice redoubled, and as it were by one ſound of voice together. The Pilot making anſwer to the third demand, which was after a good pauſe, was charged and enioyned with deepe bond & great ſolemnity, that ſo ſoone as he came to the flattes, beneathe the little Iſlands called *Echinades*, hee ſhould in any wiſe pronounce aloud, that the great *Pan* was dead. Which beeing done according to the forme preſcribed by the voyce, there followed immediately ſo lamentable ſhrikes and out-cryes, as it were of many ſpirits flocked in conſort together, and oppreſſed with deſpaire, as all the Marriners were abaſhed and amazed at the matter. An excellent hiſtory recorded by Plutarch, of Thamos the Pilot of a Ship.

Great inquiry was made afterward among learned men, who this great *Pan* might be; ſome ſaid he was the ſonne of *Penelope* by *Mercurie*, and I know not what beſide: but the better ſort comparing the circumſtances of the time wherein this accident fell out (which *Plutarch* ſayes, was during the Reign of *Tiberius*) with that bleſſed houre wherin the Sonne of God (enduring the moſt greeuous torment and conflict of death, vnder the ſame Emperor) cancelled that old obligation and hand-writing (which till then was in full force, and euer ready to be brought foorth againſt vs) by the merit of his ſuffering, & triumph ouer all the powers and principalities of hell, may be bold to warrant and aſſure themſelues, that this great *Pan* was the great fiend of Hell, who was depriued in that inſtant of his ſting, and brake his necke againſt the ſtone, *Super quem, qui ceciderit confringetur, Vpon which, whoſoeuer falleth, ſhall bee broken into many peeces:* ſo that Chriſt by this meane, *was the death of death, and led captiuity captiue.* Wherefore as we learne by theſe infallible and certaine grounds, that there is neyther plotting nor conſpiring againſt God, that darknes muſt giue place to light, and deceit to truth, that as we reade in *Iob*, chap. 37, 24. *Qui ſibi videbantur ſapientes, non audebant contemplari, They that ſeemed wiſe in their owne conceites, durſt not preſume to gaze vpon this piercing Sonne, &c.* And as *Dyoniſius* the Biſhop of *Alexandria* declares, the Diuell hath beene euer commanded by the godly, by the three ſundry means, *Spiritu, aſpectu, voce*, that is, *Spirit, looke, and voyce:* ſo may we reſt aſſured, that the wicked ſpirits are not *Serpentes reguli, quibus non eſt incantatio, Such Cockatrices as no charme can qualifie. If God be with vs, who is able* (ſaith S. *Paul*) *to contend againſt vs? neyther Satan, nor the Deſtinies themſelues, can ouer-rule a man that is religious and honeſt.* He liueth in a ſeruile awe of the better ſort of men, and onely ſpends his malice againſt thoſe that are not ſhaded and protected vnder the wings of fauour.

Col 2, 14.

Eſay 8, 14. Mat. 21, 44.

Prou. 21, 30.

Ier. 8, 17.

Lactan. de Orig. err.

CHAP. X.

Of Astrologie, gueſsing and diuining by the ſight, aſpect, and ſecret influence of Starres and Planets.

NOw let vs looke into another kinde of geſſing and diuining by the ſight, aſpect, and ſecret influence of Stars and Planets from aboue, ſo much more to be feared and ſuſpected thē the reſt; as it mounteth and aſpireth neerer to the Throne of God; and as Sathan, who remembers that himſelfe was once a ſhining ſtarre, hath plotted & deuiſed more deceitfull ſnares vpon this ground, to inueigle and deuoure the diſcontented. And though ſome perhaps, who preſcribe of greater gaine by like conceites (then eyther will bee winked at in a ſchoole of truth, or can be reaped by plaine dealing) take offence, that I which neuer held the credite of a nouice in theſe matters, ſhould confront the greateſt *Rabbies*, and controle the courſe, without knowledge of the compaſſe; yet doubt I not, but when my reaſons haue beene poyzed in a payre of equall ballance, without eyther error or preiudicate conceite, it will appeare, that with my careleſſe trauell in the Deſart of deceitfull ſhowes, I haue laide open and deſcribed more flawes of folly, then the ripeſt Doctors of that faculty ſhall be euer able to repayre by the reach of wit, or to couer with the ſleights and ſtratagems of their falſe experience.

How Democritus confuted the argument of no motion in bodies.

Democritus by walking vp and downe, without diſcourſe or argument, confuted thoſe vaine fooles which tooke vpon them to defend *Corpora non moueri, That there was no motion in bodies*. And therefore need I put my ſelfe to no greater paines, in taking downe the creſt of vaine Aſtrologers, who were as good defend, that bodies were not mooued any way, as to aſcribe ſuch houſes, faces, images, aſpects, and ſignes to Planets, as neyther are apparant to the ſence, nor reuealed in Philoſophy. Moreouer, hauing warily, not vnaduiſedly reſolued to diſperſe the maine packe of all diuining faculties, whereby the pride of man preſumeth (without warrant of holy Writ) to looke into the ſecret counſels of almighty God, which are concealed in a Cloud: I could not let Aſtrologye eſcape my penne without a daſh, leaſt ſome might eyther feed their fond conceits with faigned and ſuppoſed fauours of the ſtarres, or my ſelfe be thought to diſcredite and betray the cauſe which is ſo confidently vndertaken. The greeuous penance which a multitude of learned Doctors haue diſcharged and performed many yeares agone, for miſpence of time and trauell, in the queſt of matters that bring foorth no fruite, might ſerue to ſatisfie the wiſe about this point, and to repell the cenſure of the ſcrupulous: but if they will not yet forſake their painted heauen, which repreſenteth nothing

to

to the sence but shadowes of abuse, nor abandon fables of their fooliſh arte; yet let me craue ſuſpenſe of raſh and vnaduiſed iudgement (at the leaſt) till the reaſons which haue moued me, and men of deeper & farre riper vnderſtanding then my ſelfe, to flye their haunt, may be ſatisfied with ſound authority.

The Authors intent & meaning, how he purpoſeth to proſecute this point.

My meaning is not to declayme againſt the knowledge of the certaine courſe of Heauen, of Planets with their motions, Eclipſes, and ſuch other naturall and ordinary meanes, as are both meete and neceſſary, both to diſtinguiſh diuers ſeaſons of the yeare, & to ripen things that are moſt requiſit for the maintenance of men, in which reſpect the *Greeke* Poet *Ariſtophanes* called Aſtronomy, τὴν θείαν ἐπιστήμην, *The Diuine or Heauenly Science:* but I miſlike their fraudulent and falſe conceits, which to content a malapart and ſawcy moode, abuſe the nature of a lawfull ſigne, and ſeeke to draw the beames (which were ordained for a common vſe) to the reaping of a priuate benefit. In the meane time, I require no more then *Ioſophat* did of *Benadab*, 3 *Reg.*20,11. *Ne glorietur æque accinctus atque diſcinctus, That he which buckles on his harneſſe, will not boaſt or crake ſo much as hee that puts it off when the fielde is wonne:* nor that mine aduerſaries in this matter, will not ſound the Trumpet to their owne diſgrace, before the victory.

Philoſophers could neuer attaine to the gift of knowledge by the Planets, approued by ſundry examples.

Firſt therefore let vs note, that the moſt learned and ancient Philoſophers by ſearching grouuds of nature to the bottome, could neuer light vpon this gift of vnderſtanding by the Planets. *Pithagoras* a deepe Aſtronomer, by *Platoes* owne confeſſion, neuer dreamed *De futuris contingentibus*. *Eudoxus*, *Caſſander*, and *Archelaus*, taking ſo much from the Stars and Planets, as may ſerue to iudge and to diſtinguiſh of the ſeaſon, durſt not ſtep one inch beyond this rate, for feare of being hiſſed out of the Schooles of true Philoſophy. *Plato* vouchſafeth not to touch vpon this arte in *Timæo*, when he leaueth nothing vndiſcouered about thoſe heauenly bodyes; which is eyther poſſible almoſt, or fit to be vnderſtood by any man. *Ariſtotle*, neyther in his *Meteores*, where he ſeeketh out the cauſe of the ſame, nor in his Books *De cælo*, which are fitteſt for that purpoſe of all other; nor *De generatione animalium*, wherin Aſtrologers ſuppoſe, that Planets beare a mighty ſtroke, taketh any knowledge of the ſecret properties of Stars: but rather giueth them (by ſilence) a more deadly nippe, then others that haue a deepe miſlike with more ſharpe ingredience. *Plotinus* one of *Platoes* Schollers, hauing rather heard by rumour, then found out by reaſon, as we reade in *Porphirie*, that certaine buſie fellowes had a taſte of ſuch a toy; diſcourſed in diſproofe thereof with many reaſons of great weight. And though *Maternus* for the better countenance and credite of the cauſe, giue out that he was greeuouſly tormented by the deſtinies before his death, for this offence; it forceth not, ſince *Porphirie* deſcribing both the cauſe and manner of the ſame, recommendeth this with diuers other lies of like effect, to the game for the whetſtone. *Democritus* was wont to ſmile at thoſe, as *Diogines Laertius* reports, that onely

onely lent their eares to the ſound of Lectures, in defence heereof. *Carneades* is made by *Cicero* to reaſon & diſpute againſt the ſame, and the gaping Epicure, who doted in ſome other points of weight, could not be brought by any meane, to delight himſelfe with dreames & fancies of Aſtrologye. *Alexander*, *Auicen* and *Auerroes*, whoſe breath is ſtrong enough to ſhake and batter all the painted Forts & Bulwarkes of ſtarre-diuiners, bend themſelues with all their vttermoſt endeuor, to deface all kindes of gueſſes and coniectures by the Planets. Wee cannot ſay that thoſe Philoſophers were ignorant, conſidering they liued in the times, and diuers of them in the very places where this Arte was rifeſt & of cheefe account. Neyther is it like that they which tooke vpon them to deſcribe the kinde and properties of the ſmalleſt Ant or Flye, would haue omitted *Iupiter* or *Saturne*, if there had bene any ſuch importance in their places and regards, as we haue bene aſſured in the Schooles of ignorance,

All kindes of gueſſes & coniectures by the Planets vtterly condemned.

But ſome will ſay, the *Chaldies* were acquainted with this Arte before, and what will they conclude vpon this proofe? That Records were kept in *Babilon*, of all the rare Natiuities that haue beene caſt for the ſpace of 70111. year together, as not one or two, but diuers of their Authors write. It is not poſſible; for *Phauocinus* a Philoſopher, declares in *Aulus Gellius*, that they lyed in this account, and that they bragged of a longer date, then could be warranted by ſound authoritie.

If they deriue their Art from *Ptolomy*, the caſe is cleare, that he flouriſhed (to ſpeake of) but a while agoe; If from a longer date, let *Ptolomy* be Iudge, what certaine knowledge may bee learned by this large account, where himſelfe conuicteth Egypt of groſſe errors, not onely touching ſome particulars about the iudgement of aſpects, &c. but in aſſent of ſignes, and which is more abſurd, about the courſe and mouing of the Planets. He was the firſt that enlarged all theſe points, although ſome things of weight were added and adioyned afterward: whereupon I note, that as it is not poſſible without certain knowledge of the places wherein the Planets haue their walkes, or of the ſignes (vpon which ſtarre diuinity depends) to take any certaine ayme. So looke by how much theſe diuiners were before the time of *Ptolomie*, by ſo much their arte was more ridiculous. And though they ſhould auow their title by the flouriſh of antiquity; though their diſſent were true, yet muſt they loſe their credite by compariſon of rules, becauſe the faults and ouerſights are euident. The beſt excuſe that *Petras Aponenſis* can make, for *Galens* error about the Moone, is, that thoſe matters were not fully ſounded and expreſſed in that age which was no further off then the Reigne of *Commodus*. *Anaximander* inuented *Gnomonem*, for the vnderſtanding of the Equinoctials. *Ptolomie* the right vſe of the Aſtrolobe: other ſome, our Ephimeredes. Till the time of *Pythagoras*, it was not generally vnderſtood whether *Lucifer* and *Heſperus* were two ſundry ſtarres or one, ſhining at diuers times. *Heraclitus*.

Ptolomy conuicted the groſſe errors of Egypt, about the iudgment of aſpects.

The inuenters of diuers things for this imployment.

Heraclitus fiue hundred years before him, confeſſed in flat termes, that he could not finde any matter worthy noting in the former Writers, touching the particulars of Planets, and yet they bluſh not to face out their errors with a vizard of antiquity, which is commonly the broker of deceit and ignorance. I maruell how they can deuiſe to wipe away this plaine *Sorites*, that pierceth to the very quick of their ſuppoſed myſteries. The *Latines* giue themſelues to follow *Greece*. The *Greekes* deriue their knowledge from *Arabia*, *Arabia* from *Egipt* and *Chaldæa*; whereas *Egipt* and *Chaldæa*, by the doctrine of our greateſt *Rabby Ptolomy*, as I ſaide before, are caſt off and forſaken for their errors. Beſide, the *Chaldies* were a wicked and vngodly kinde of minde, addicted wholly to the worſhipping of falſe Gods, and ſtudy of vnlawfull Artes: in which reſpect, we ſhould deteſt them rather as the teachers of abuſe, then vouch their credite as a maske of falſe diuinity. Indeede they gaue them-ſelues to practiſe much about the Mathematicals, which make not any man more wiſe, ſaith *Ariſtotle*, but more ripe and pregnant in the skill of numbering. Neyther ought it to perplexe vs any whit, that both *Plato* and *Pythagoras* were ſo deſirous to beſtow ſome time in Egypt in thoſe dayes; for morall wiſedome or encreaſe of knowledge drew them not that way: but rather an intent to ſee what God was honoured, and in what ſort among thoſe men which were preferred before others, in reſpect of feruent zeale and moſt preciſe obedience to the rules of their owne religion.

The Chaldies a wicked and vngodly kinde of people.

Why Plato & Pythagoras deſired to ſpend ſome time in Egypt.

I know that ſome haue gone about to fetch *Abraham* from hence, but eyther they were ouertaken and miſled by the neighborhood of *Hur*, which confineth vpon *Chaldæa*: or they will not ſee the difference which lyes betweene the courſe of nature, and the priuiledge of grace. Or they forget the rule of *Plato*, that in all Countries and Clymates vnder Heauen, which bring foorth greater ſtore of bad men thē good, ſo often as any one applyes himſelfe to better meanes, and degenerateth from the common trade, he proueth excellent.

Wee doubt not, but the Patriarks and holy Fathers of the Couenant looked vp to Heauen, and prayſed God in all his mighty workes; but that any one of them preſumed to diuine of things inuiſible, by Planets which they ſaw, cannot be proued by the Scriptures. This reaſon giueth a foule checke to their vaine conceits, but yet ſince they determine to be tryed and ſifted by the *Maximies* of Philoſophy, I will not ſticke to ioyne & to demurre with them, vpon thoſe very grounds which themſelues haue fortified. Firſt therefore let them tell mee, whether all Philoſophers auow not Heauen to bee an vniuerſall cauſe of all things that are bred and brought foorth heere among vs vppon earth. If this be granted, as of force it muſt, then can I prooue by like authority, that not remote and vniuerſall cauſes, but thoſe that are moſt proper and peculiar to euery body, bring their particular effects to paſſe, therefore ought wee not for knowledge of particular effects to reſort to the Planets. The Sunne which is the brighteſt, ſtrongeſt, and

Heauen an vniuerſall cauſe of all things bred & brought forth on earth.

and most effectiue Planet of the seuen, makes not *Quidlibet ex quolibet* (as rude vnskilfull Workemen carue the counterfeite of *Mercurie* out of euery blocke) but, *Ex materia præparata, Of stuffe that is first prepared and disposed for the purpose.* Then not the Sun alone, saith *Aristotle*, but *Homo & Sol gẽnerant hominem: The Sunne together with a man and woman beget a man.* Againe, we cannot say, that the Sunne maketh either winde or raine, alone and by it selfe, which were vnpossible: but we acknowledge, that the Sun is able of it selfe to qualifie, extenuate or make thin the grosseſt vapours, after such a sort, as they become more apt and fit to dissolue and melt, either into winde or water. No man will looke for Tygers to be bred betweene a Ramme and an Ewe, nor for Lambes in a kinde of mountaine Beares, nor hope to gather grapes of a thorne, or figges of a thistle, because these or those Planets, shewe thē fauours at their breeding, or appearing aboue ground in equal measure. No more is it possible for any starre in heauen, to chaunge the properties of any kinde of seede, which God by nature hath infused into euery liuing thing, for the propagation of his creatures. Let vs put the case in such familiar and plaine examples, as may make the poynt more euident to the plainest and most simple vnderstanding. A roost Hen sitteth vpon Egges of sundry Fowles, and all the Planets worke together for the bringing forth and hatching of the same, according to their diuers kinds: is any man so simple nowe as to suppose, that because the Planets, vnder which they come to light, are affected in one sort, therefore the birds shall not differ.

The Sun qualifieth and extenuateth the grosseſt vapors

No starre in heauen can alter the property of any kind of seed infused by God, into any liuing thing.

Againe, although the moderate and comfortable heate of a stoue, wherein the trees are sheelded in hard weather from the nipping frost, be equall and indifferent to all: yet all the Trees beare not one kind of fruite, but Apples, Peares, or Peaches in their proper qualitie. A Doctor preacheth vnto all his Auditors alike, and yet they take according to their owne conceite. One kinde of seede was scattered both in the fertile, and in the stony ground; though some were parched and consumed in the Sunne for want of roote, the rest brought forth fiue hundred fold to sustaine the people. Where many ouer-shoot themselues with fuming wines, the liquor may be one, and yet not work the same effect in all: for some sigh, others smile; some are dumbe and silent, others attentiue, and full of words; some embrace, others fight; some sleepe, others sing, according to the diuers humors of their minde, and instinct of nature.

The fumingof Wines, worke not the same effects in all men alike.

The heart of man, inspireth one and the same strength and life, into all the parts and members of the body, and yet the partes doe not receiue the same in one degree, but so farre as is requisite, for the better and more ful discharge of their diuers offices. For example, the stomack by the force which it receiueth, is made able to digest the Liuer, to concoct and turne the nutriment to blood; the Spleene, by sucking vp the melancholy spirits (like a spundge) to purge the vitall parts; the Muscles of our armes and legges, to stretch or shrinke themselues, according

ding to the ſtirring of the body; our eyes to ſee, our handes to touch, and eares to heare, &c.

Thus, as the heart is a common and an vniuerſall cauſe, ſo is the heauen, as notwithſtanding generality of influence, one member may conſume and pine, when another is in perfect plight; ſo the ſame heate which melteth waxe, makes clay more hard; ſo the ſelfe-ſame Planets cheriſh one thing, and conſume another, altering their vertue & effect, either according to the neighbour-hood, or diſtance of the place from whence the beames are ſent, or to the nature of the body, wherein the Planets haue their operation.

The heart of man a common and vniuerſall cauſe, compared to heauen.

One heate of the body, cauſeth both Rubarb and Agarick to work, but not alike; for one purgeth Choler, another Flegme. And as we find three things to be conſidered in any Cure, the complexion and conſtitution of the Patient, the Vertue of the Medicine, and the learned skill of him that vndertakes the cure, to compound the ſame: So they that will diuine of thinges to come, muſt be no leſſe expert in euerie ſlight particular or property belonging to the bodies, touching which they take in hand to giue a likely gueſſe: then in the nature of the Planettes, which effect the plot. But moſt of all, in his intent and purpoſe, who directeth both the ſtars and vs, augmenting and detracting as it ſeemeth good to that diuine decree, which bringeth mighty things to paſſe, according to the courſe prefixed in his prouidence.

Three eſpeciall things to bee conſidered in any cure.

To conclude, the beaſts which were preſerued in the Arke of *Noah*, from the rage of waters, and reſtrained for a time from their woonted ſcopes; aſſoone as they were ſet at liberty, and were commaunded to renew the world, marched not altogether in one meaſure, becauſe they were preſerued by one common cauſe: but the Snaile began to creepe, the Row-bucke to run, the Horſe to gallop, the Fowles to flye, & euery liuing thing applied it ſelfe forthwith vnto that courſe or pace, which was moſt apt and proper to the kinde, whereof it was a member in the firſt Creation.

Concerning the creatures, which were with Noah in the Arke.

Thus farre we ſee, that whatſoeuer Charter was alotted by the voice of God himſelfe to the earth, at the firſt beginning of the World, that ſhe ſhould bring forth *Auimam viuentem in genere ſuo, iumenta reptilia & beſtias terræ ſecundum ſpecies ſuas, A liuing ſoule in her kinde, Beaſts and creeping creatures, according to their ſeuerall and proper kinds, &c.* remaineth yet inuiolate. And therefore, it is vnpoſſible for any one ſtar, or for all the ſtarres in heauen together, to ſuppreſſe the properties of nature: or becauſe this Planet frownes or that, to cauſe that the childe which is borne vnder it, ſhould neuer laugh, a horſe ſhould not neigh, a ſheepe bleate, or that all together ſhould not loue the fruite which commeth from themſelues, becauſe the Planets (which are ſaide to ſignifie the good or bad ſucceſſe of parents and their off-ſpring) are not well affected.

Gen. 1, 24.

Not all the ſtars in heauen can ſuppreſſe the properties of Nature.

Touching the motion of the Spheres and Planets, thus much wee confeſſe, that from thence the lower bodyes draw their firſt beginning,

both of their action and life. Againe, that Stars and Planets, by a certaine comfortable heate or quality (not like to that which is in Elements, but rather by the which all other qualities are broached and maintained in their diuerſe kinds) enflame the ſecret vertue which lies hidden in the ſeede, and cauſe it to ripen in that maner, order, & degree, which the nature of the thing it ſelfe will permit and ſuffer.

This ſupreame influence deſcending from the heauens, as from an vniuerſall cauſe, which ſo ruleth and directeth all, as it ſaueth and conſerueth all, aſſiſteth, but impugneth not the courſe of kinde, was called by *Pythagoras*, *Lucis filia*: *the daughter of the light*: not becauſe the light containeth our ability to ſee, but becauſe without the ſame, ſharpeſt ſight cannot diſcerne or deeme of any colour. Whereuppon wee may conclude, that the life whereby things change or multiply beneath the Moone, is furthered and made to worke, but not infuſed or engraffed by the Nature of the Planet. *Viuunt enim hæc omnia per ſuas animas, perque animæ vim ſeminibus inſitam, propagantur autem caſore Cæli ſuffragante (non quaſi viuifico) ſed ad vitam cuius per ſe capaces ſunt commodiſſime diſponendo.* For what Aſſe, vnderſtanding his wife to be with child would reſort to *Iupiter* or *Venus*, rather then to the common courſe of kinde, to know whether ſhe ſhould bring forth a child, or a Serpent, a man, or a monſter?

Pythagoras his daughter of the light.

Auerroes.

Againſt theſe groundes, it is alledged by ſome Writers in defence of ſuch vaine toyes, that if there were not as well Planets of colde property to haſten death, as the warmth of vniuerſall influence doeth cheriſh life: all things ſhould perſiſt, and neyther periſh or decay for euer. But this taketh not away the point: for, as the Sunne, in vvhom there is no cold at all, imparts his influence either to conſerue or to conſume, according to the propertie of the thing it ſelfe, wherein hee workes: ſo God reſoluing, that in all things which are alterable and corruptible in this tranſitory life, there ſhould bee firſt an entry or beginning, then a ſtate, and at the length an end; diſpoſed all the lights of heauen, & accidents below, as apt and proper meanes or inſtruments of bringing that to paſſe, which was fore-iudged by his prouidence.

How the Sun imparts his influence to conſerue or conſume.

Beſides, their fond coniectures in this matter, cannot abide the touch: for how ſhould any Planet be ſuppoſed to bee colde, when it is not onely ruled in Philoſophy, that colde and heate are not in heauen: but beſides, admitted for a principle in Logicke, and the ſame Philoſophy likewiſe, *Nulli ſpeciei competere ex natura propria proprietatem repugnantem qualitatibus his quæ de natura communi fluunt. For reaſon in a man excludeth not the common ſence, which appertaineth vnto him indifferently, with all other liuing creatures, Ex natura generis.* The heauen it ſelfe, is *vnitas corporum, an vnity of bodies*; & therefore as one army dependeth vpon one Generall, one ſtate vpon one Prince, al numbers vpon vnity: ſo muſt all Planets communicate in one vertue: and as God is the cheefe of all things in the world, and yet no part of them, ſo do the heauens communicate with all particular effects, not by giuing formes,

Cold and heat are ſaid not to be in heauen.

but

but by extent of vertue.

The *Peripateticks*, that is (as I suppose) our wisest and most sound Philosophers, hold for a principle, that no Planet (onely the Moone excepted) changeth property, but by regard of place. They cast their beames with greater strength and vertue from the top, more faintly when they stoope more lowe, and after they are once depressed, & in a maner drowned vnder earth, because the light cannot come throgh, (which Astrologers themselues haue called *Vertutis vehiculum, The Cart or conuey of their influence*) it breeds a doubt among the deepest in this faculty, whether they giue any strength, or none at all. Of this I am assured, that how vnsensible soeuer our Astrologers defend the Planets, to bee stronger while the earth is interposed betweene their beames and vs, then when they are in *Loco duo duodecimo*, and dispose their influence by ordinary meanes, that is, *per aerem ambientem*; no man aliue that hath one dram of vnderstanding, will giue eare or hearken to their Paradox: *Quæ densiora, maiora, propinquiora, plus lucis & caloris effundunt, Those Planets that are thicker, neerer, and greater then the rest, send foorth more light, and giue a stronger heate, then others that are thin, farre off, and small.* But as for any other quality, wherin they may be said to differ or dissent among themselues, for my part I finde it not. Intention and remission onely may worke some distemper, I confesse, *In semine præparato, In the seed or subiect that is orderly disposed and prepared to that alteration:* but first it is so difficult to finde, & then so generall in respect of diuers accidents that must bee vnderstood about the preparation of the seed, before we sound the depth, as almost it is not possible to reach the bottome. There is one impression made in our natures by our parents, another by the Country which hath brought vs foorth, another by the manner of our bringing vp, another by the reuerent regard and heed which men professe to liue according to the positiue and ciuill lawes: and yet all these things should not only be ouer-ruled, but defaced vtterly, as if they were none such, by the supposed properties, as well of wandering as of fixed Stars, if we wold grant to the professors of the same their vnsteddy principles. We see that God created not a diuers light, for the discerning of so many diuers colours as appeare in the Raine-bow; but one vniuersall light for all, which euery Starre and Planet in the firmament encreaseth for his owne particular. And therefore we may likewise iudge, that he created not distinct and speciall properties in euery Planet, for the perfecting of earthly things, and performing of his holy will; but one kinde of influence, descending with an vniuersall harmony from all the parts of heauen, and working diuersly (as I haue saide, and shall bee forced often to repeate) according to the circumstances of the place from whence it comes, the season wherein it fals, and the subiect whereupon it worketh.

Whether the Planets giue any strength, or none at all.

concerning the variety of impressions made in our natures.

One vniuersall light created for the discerning of all colours in the Rainbowe.

That allegory whereof *Pythagoras* is made an Author, supposing all the Region beneath the Moone, to be but one only Star, and that eue-

ry Planet hath within it ſelfe, the formes and figures of all things which are below, confirmeth (vnder an obſcure conceite) this generality of influence, as if not one of all the Stars or Planets had a ſpeciall or peculiar intereſt in any man or ſubiect more then other: but that altogether with vnited force, conſented in all things, according to the principle of *Lactantius*, *In cœlis vnitas ob elementis pugnæ*, *In heauen is perfect ſtrength and vnity*, but ſtrife and diſſolution of things ſpringeth from diuiſion of elements. The craft of Satan our olde enemy, hath taught vs to excuſe our fault by ſtrength and force of deſtinie, as if God, who is the liuely ſpring and fountaine of all goodneſſe, and as we reade in *Geneſis*, *Vidit omnia quæ fecit, & erant valde bona*, *ſaw all things which he had created, and they were exceeding good*; ſhould haue inſpired all the Planets with ſuch wicked and malignant qualities, as did prouoke vs rather to commit diſhoneſt things, then to follow good, or as if the lawes of nature ſhould enioyne, procure or teach, what nature doth deteſt and puniſh.

No man by nature ought to robbe or ſpoile another yet Mercury in diſpoſition at the birth enforceth theft.

For if by nature, no man ought to ſpoyle or rob another, how commeth it to paſſe, that *Mercury* diſpoſed thus or thus at the time of our birth, enforceth theft? Or if by nature all men be induced to confeſſe a God, as *Tully* writes, although they differ in the choyce of right, why ſhould the Stars encline or leade vs to idolatry? Can any thing bee found more iniurious to truth, or more oppoſite to prouidence? If I were as willing to dally and trifle in this weighty matter, as they ſeeme deſirous to ſet vanity to ſale for the price of ſoules; it were not hard to prooue, and that euen by their owne authorities, that though the Stars were able to forewarne vs of our deeds, it followes not they can diſcloſe our ſinnes. For as S. *Ambroſe* notes, to tranſgreſſe is not *Facere ſed deficere*, *To do, but not to do*, and diuers other holde the ſame conceite, not onely *De peccato omiſsionis*, but in generall. Neyther maketh it againſt this any whit, that ſuch and ſuch are ſaide in Scripture, *Feciſſe malum*, and that ſinne is an action, becauſe before we come to deſcant of the miſdeed it ſelfe, we muſt conſider and examine the firſt ſweruing from the perfect rule of duty, and obedience to GOD and our Neighbour, which conſiſteth in the breach of the Commandements.

All Stars and Planets gracious in their kinde, but altered by the bodies whereon they worke

I know that ſome late Writers (being aſhamed of theſe ſenceleſſe Paradoxes, too long defended and maintained in the Schoole of error) confeſſe all Stars and Planets to bee gracious and fauourable in their proper kinde; but forced to degenerate, by mallice in the bodies whervpon they worke, &c. Of whom wee ſay as Chriſt did of the Scribes and Phariſies, *Quæ dicunt facite, quæ autem faciunt nolite facere*, *Doe as they preach, not as they practiſe*. Neyther let any man bee ſo ſimple as to thinke, that though the groſſe abſurdities which haue no colour of defence, conſtraine them to ſubſcribe to truth in diuers things, which preuaileth euer at the length againſt deceit; yet that they meane as they pretend, or deale in thoſe things otherwiſe, then as the Epicures at

Athens

Athens were wont to speake of God, with greater reuerence then any other sect in open Schooles (although they liued in their houses like brute beasts, which looking for none other life then this, directed all their studyes to the loue, and their dealings to the lust of pleasure) is neyther probable nor possible. For first it is a principle among Astrologers, that certaine Planets are by nature gracious and kinde, as *Iupiter* and *Sol*, others malignant and offensiue, as *Saturne* and *Mars*, *Hoc chalcas ipsorum dicit*, *This their great chalcas Ptolomy defends*, & so must they, or else the kingdome of contingents, which hath beene vnderset and shored vp so many yeares, with such like painted proppes, will fall downe flat and come to ruine, in despight of cunning.

The Epicures at Athens, their reuerent speeches of God, yet none liker to brute beasts.

To proone that Planets of themselues are able to worke rare effects, they bring an instance of the Sunne, which by the force and vertue of it selfe alone (say they) breedeth Rats, Frogs, Fleas, and such vnperfect bodyes as Philosophy doth teach, and we haue prooued in our owne experience, *Spectatum admissi risum teneatis amici*. Is not this a sound foundation, trow we, whereupon to reare and build a *Babell*, or a bable rather, *Cuius culmen pertingat vsque ad Cœlum*, *Whose top may reach vp to the Firmament*, *Gen.* 11,3. Or haue not they great reason to be ashamed, and to blush at their owne detestable abuse, which haue deceyued & misled so many simple soules by the glimpse of grosse imagination? These are the meanes whereby they went about, *Celebrare nomen suum, priusquam diuiderentur in vniuersas terras*, *To celebrate their name, before they were diuided ouer the face of all the earth, &c.* And let me lose my credite, if this bee not one of the best and most apparant reasons, that they are able to alledge, or vouch out of Philosophy, for the countenance of their simple Oracles. The wardrobe is beggerly which pawneth such pelde Rags for Robes, & vndertaketh to diuine of Princes in their state, by comparison with Fleas in a Blancket, and Frogs in a Meddow.

Pelde rags are alwaies to be expected out of a beggerly Wardrobe.

But to let slip the childish and vndecent vsage of so fond an argument, which (notwithstauding) shewes the pouerty of their defence; I answer to the point it selfe, that since the Sunne produceth these vile bodyes, whereupon they lay so stedfast holde, neyther out of euery kinde of putrifaction, nor in euery kinde of body, nor at all times of the yeare, but one, of such, and in such bodies onely, as (by their proper nature) are enclined to resolue into that kinde of excrement; I find more reason to conclude vpon this ground, that the Planets worke rather according to the matter which they finde, then that they giue a second nature, or correct the first by their owne prerogatiue. *Plutarch* telleth, that of Buls flesh (after it begins to putrifie) Bees are engendered: Of the flesh of Horses, hornets; and serpents of the flesh of men. These different effects cannot (with any reason) bee ascribed vnto the Sunne, because it tendeth and infuseth one proportion and kinde of influence to all. The other Planets cannot challenge any stroke or interest heerein, because in whatsoeuer plight or altitude the Planets stand

Planets work more on the matter which they finde, then can giue any second nature.

ſtand, this courſe is alwayes kept without reſpect; therefore it is plaine that all things beneathe the Moone, are made ripe and perfect in their kinde, but not altered or changed by the Planets. It is an ordinary caſe to finde martiall men borne vnder *Venus*; venerous wantons vnder *Mercury*; melancholy ſtudents vnder *Iupiter*; Ieſters vnder *Saturne*; and conſtant friends vnder the Moone, which giueth a proud checke to the baſe coniectures of Aſtrologye. For eyther by this meane, wee ſhall bee forced to aſcribe our qualities to Planets of a diuers ſtraine, which were abſurd; or to deny that we deriue or draw them from this ſpring, which ouerthrowes the generall. Againe, whereas the rules of arte diſpoſe indifferent and equall fauours and diſgraces, vnto Countries that are cited vnder one and the ſelfe-ſame Planet: we are certified by daily proofe, that one of theſe driues out and deuoures another.

confeſ. lib. 7, cap. 6. The fortunes of two children born vnder one roofe, & in one moment, recorded by Saint Auguſtine.

Saint *Auguſtine* maketh mention of one *Firminus*, a friend of his, who finding the fortunes of two Children borne within his houſe (as farre as any man aliue could gueſſe) in the ſelfe-ſame moment, and vnder one roofe, to differ ſo much, as one of them by courſe of Law and cuſtom of the Country, muſt in time become the ſlaue and vaſſaile of the other, who was heyre apparant to his Lord; gaue vp the ſtudie of the ſtarres, as a ſpoyle of time and a Schoole of vanity. For what a thing is this, to be compelled to ſo narrow ſtraites, as eyther in defending equall and like fortunes, to belong to one and the ſame conſtellation, wee ſhall be ſure to lye: or in admitting any difference at all, we cannot ſet downe any certaine iudgement, touching matters that are meerely future, and in the hand of prouidence? If any man ſuſpect the truth of this report, becauſe it makes ſo wide a breach into their ſtrongeſt hold, let him remember firſt the credite of mine Author. If hee contend & ſtriue againſt the conſequent, it is ineuitable. If he preſume the minute not to haue beene ſo rightly taken as it ought; I ſee no reaſon to preferre the malice of preiudicate conceyte, before the diligence of one, who ſeeking rather to be ſatisfied with truth, then to deliuer any thing that might diſcredite Arte, omitted no reſpect or circumſtance, that might gage the belly of the *Troyan* Horſe, which vnder colour of a ſacrifice to *Minerua*, deſtroies both Common-welths and Monarchies. The caſe of Twins, which hauing beene begotten and brought foorth ſo neere together, as it is almoſt vnpoſſible to think or to conceiue a ſtraighter bond; are (notwithſtanding) found to differ very much in complexion, making, witte, and qualities; doeth grype and ſtraine Aſtrology ſo ſore, as they that fauour and eſteeme it moſt, are glad to pant for breath, and lay the burden of the fault vppon the diſtance betweene Twins, becauſe time ſlippes away with ſuch a ſpeedy courſe, as a man may ſooner touch one ſpoke of the *Nigidian* wheele with one finger twice, then deeme of the Natiuities of Twins by one conſtellation. But let it be ſo betweene Twins of one body, becauſe Natiuities (I grant) are motions that proceede by ſucceſſiue

concerning twins begotten & brought foorth very neere togither.

minutes

minutes and degrees (and yet that harmony wherof *Hippocrates* makes mention, betweene thoſe twins which alwayes wept and ſmiled together, rather by identity of ſubſtance (to vſe the proper word of the Philoſopher) then agreement of the Stars, is paſſing ſtrange) yet how can they deuiſe a difference, or excuſe their errors about others, which ſo farre as eyther diligence or arte can ayme, were deliuered into the world in diuers places at one inſtant? When all is done, their baſe alay will not abide the touch of a demonſtration. For if the Planets wroght alike by ſpeciall vertue, there could bee no difference in their effect: but ſince we finde ſo great a difference in their effect, it is not like that they are any cauſes of our lucke in any thing. *Iacob* and *Eſau* had *Eandem natiuitatis horam, One and the ſame houre of natiuity*, as appeareth both by the text it ſelfe, Gen. 25, 26, and by the iudgement of S. *Chryſoſtome*; one aſcendent ouer-ſpread them both with equall grace, and yet *Priuſquam aliquid fecciſſent boni aut mali, Before they had done any thing eyther good or bad, God loued one, and caſt off another*, *Mal.* 1, 2. *Rom.* 9, 13.

Twins that did weepe & ſmile together.

Chryſ. in epi. ad Rom.

Therefore we neyther can aſcribe our actions or qualities to kinde altogether, becauſe *Non omnes qui ſemen Abrahæ ſunt filij, All that are of the ſeede of Abraham, are not his ſonnes*, *Rom.* 9, 7. Nor wholly to the manner of our bringing vp, for *Ioſeph* was brought vp ſo long in the Court of Egypt, as he began to ſweare, *Per ſalutem Pharaonis*, *Gen.* 42, 15. *By the health of Pharao*, and yet obtained place among the Patriarkes; Nor any parcell of them to the Planets, which produce no more then the nature of the ſeed affoordeth. If Aſtrologers will make a difference between the proper influence of Planets, as it is conceiued in it ſelfe, and as it worketh with the ſecond cauſes, for the bringing foorth of any ſingular effect; they teach no more then euery Shepheard can as readily finde out as *Ptolomy*. For who knowes not, that an heyre apparant to a King or Emperor, ſhall in time poſſeſſe his Fathers ſeate, if God preuent not ordinary meanes, and that all other perſons which conuey themſelues from the line of Princes, are borne to great honour? The complement of ſundry qualities, imparteth dignity (we grant) to bodyes that by nature are vnperfect, but detracteth from thoſe that are otherwiſe. And therefore albeit in the time of *Moſes*, God appointed a peculiar meane to purge and ſcowre away particular miſdeeds; yet Chriſt extending a more vniuerſall benefit of his moſt precious death, to all that conſtantly beleeue in him, hath left the ſame as a perfect ſalue and expiation for all offences.

No aſcribing of our qualities or actions to kinde altogether, nor to the Planets.

We do not thinke the Heauens to be blew or red, becauſe the light which commeth thence, diſcryes thoſe colours vpon earth; no more may we ſuppoſe the Planets to be paſſionate, becauſe they kindle diuers qualities in bodies which are apt to alter. If then the Planets profite and make ripe the bodies vppon which they ſpread their beames, without infuſing any grace or mallice of their owne; what reaſon leadeth our Aſtrologers to grope for knowledge, which is no where to be found,

No iudgment to be giuen of the heauens by apparition of their colours on earth.

found, or to make an Oracle of their owne imagination? Marry (saith one) we want not diuers other helpes and complements to furnish out this stage, although so wide a breach were made in the particulars of Planets, as hath beene declared. And what are they in the name of God? Forsooth houses, signes, aspects, parts, images, fixed stars, and other things which make vp their audite. O braue Astrologers, it pitties me to see the peeuishnesse of wilfull men, who hauing foysted in one grosse absurdity, are glad to peece and clowt it vp with many more as rude, if not worse, in some regard, to shunne the scorne and laughter of the learned. I should be very loth to publish and disclose the childish principles whereon so many persons of account haue built their empty dreames; were it not that *Agar* waxeth proud against her Dame, and *Esopes* Dawe hath ietted vp and downe so long, with admiration and applause of al the world, that many are ashamed now adaies to acknowledge and confesse, from how many rauenous and spoyling Birds, she borrowed the painted plumes of her pride and vanity. The labour would be very long and great, to rip and canuas all these matters in as large an ample manner as they ought; but since the volume waxeth very big, and I haue sundry matters of more weight and moment to runne ouer; I will onely spend a warning peece or two against their paper walles, and leaue the battery to greater Ordinance.

Astrologie borroweth hir faireſt plumes from many painted Birds.

CHAP. XI.

Of those Houses, which they commonly vse to tearme by the name of Astrologicall Houses.

FIrst therefore let vs make our entry by the Houses Astrologicall, whereunto the Writers attribute so much, as though the Planets haue allowance at their hands of priuate qualities; yet are the same affirmed to bee voyde of all effect, vnlesse the Planet bribe his harbinger to lodge him with a friend. And therefore not onely *Iupiter* (whom they admire for his benignity) some-time wanteth a great part of his proper force; but (in the third house) is accounted neyther good nor bad, & in the sixt vnfortunate; what would you more? They are content to grant, *In loco malo bonum Planetam vocere, in bono malum prodesse, That a good Planet hurteth in a bad place, and a malignant friendeth in a place that is vnhappy.* Now would I vnderstand, from whence these diuine bodyes should deriue their slipperinesse and mutability, which in respect of their most excellent and heauenly forme and nature, ought of all other to be most firme and stable? It were a iest to thinke that any man in this world should change his quality in euery Inne, and therefore much lesse they which haue not in themselues *Principium mutationis*. Wee would make iolly sport at any vaine Philosophers, that durst eyther imagine or giue out, that a man which hath to deale in *Cheapeside* or *Lumbard-streete*, should be disposed and enclined earnestly

Diuine bodies should be free from all mutability, in regard of their excellent nature.

neſtly to become a Mercer while he were in a Mercers ſhoppe, a Goldſmith in a Gold-ſmiths ſhop, and thus alter his intent and humour, according to the nature of the places by which he muſt be driuen to paſſe for diſpatch of his buſineſſe. And yet we dare conceiue more childiſhly of bodies that are further from the reach of ſence, and neerer to the point of immortality.

Beſide, if a Star be but the thickeſt part of her owne Sphere, I cannot finde, how one of theſe ſhould challenge ſo great intereſt aboue another. And looke by how much that which ſhineth, is more excellent then that which ſhineth not, and that which wee diſcerne, before that which we fancy; by ſo much ought wee to aſcribe more vertue to the Planet which is bright and viſible, then to the houſe which is obſcure, and onely (as I thinke) imagined. But let them tell vs of what quality theſe houſes are, of which they ſpeake ſo much. For eyther they muſt be *Nuda ſpatia a corporibus ſeparata*, *Empty ſpaces diuided from the bodies*, which can clayme no property, becauſe theſe follow, *Naturales formas non nudam in tercapedinem*. Or they muſt be as Philoſophy doth teach, *Vltime corporis ambientis ſuperficies*, in which none other quality can be, then is in *Corpore ambiente*. And therefore let them giue an inſtance of thoſe bodyes, whoſe extremeſt part or skirt is a receptacle or a lodge for Planets. I am ſure thoſe houſes runne about the world, & therefore as they change their properties according to their ſite; ſo muſt they ſwerue exceedingly, that alwaies make account of one effect or quality, whether in *Oriente* or in *Occidente*, &c. There remaineth then no roome for houſes, but in *Immobile interuallo*, which neyther *Ariſtotle* nor his Schollers will digeſt. Or though we ſhould acknowledge ſuch a ſpace, it followes not that it work thoſe properties which our Aſtrologers imagine. Some of the wiſeſt of that crew, finding their owne errour, and the manifold abſurdities that would enſue vpon this ſuppoſition, haue laboured to ſalue the matter with a new conceite, that the Planets change and varie their owne beames according to their ſight. Which no man will refuſe to grant, ſo that by change, they meane intention and remiſſion, that is, working with more force and ſtrength at one time then another. But to ſuppoſe that Planets change their natures with their place, and making a man rich and honourable in one degree, make him poore and ſubiect to diſhonour and diſgrace in another, may be ſcored vp among thoſe γραῶδεις μυθους olde Wiues fables, which S. *Paul* reproueth in his Rules to *Timothy*. For whether the Sunne be propendicular or oblique, he worketh euer one effect, though not at all times with like force and vertue.

Concerning the qualitie of the Aſtrologicall houſes.

The Sun worketh one effect though not at all times alike.

CHAP. XII.

Of the Signes, diuided by Astronomers into twelue especiall parts.

The diuision of the signes by Astrologers into 30. degrees.

TOuching signes, wee haue to vnderstand, that becauſe Aſtronomers for eaſe in numbring, diuided the Circle into twelue ſpeciall partes; Aſtrologers come after & diuide euery ſigne into thirty degrees, euery degree into threeſcore particles; and yet not ſatisfied with all theſe toyes, which no Philoſophy doth teach (to make their Art more obſcure and difficult) they fall to attribute particular effects, firſt to euery degree, and then to euery particle, ſuppoſing ſome of them to be darke, other cleare, ſome dedicated to *Sol*, other to *Mars*, ſome well affected to this Planet or that, others profeſſed enemies, ſome fauourable, ſome vnfortunate, as if the firſt originall of this diuiſion of the circle, had proceeded rather from the courſe of nature, then the liking of Aſtrologers; who (as I ſaide before) without conceite of any property in degrees or parts, deuiſed this ſhort meane for their owne aduantage. Whereupon *Abraham Auenazra*, one of their beſt Doctors yeeldeth ſo farre, as to make the diuiſion of it ſelfe indifferent. *Ptolomie* with all the Schoole of Egypt, neuer thoght that theſe signes had any ſolid or firme nature wherein to conſiſt, and therefore *Origen*, who was beſt acquainted with thoſe matters, writeth that the signes are *Mente tantum intelligibilia, Onely to bee conceiued in the minde, &c.* For ſince there is no certaine part of the eight Sphere deputed to this ſpeciall vſe, that in the ſame, eyther *æquinoctium* or *ſolſticium* ſhould be euer made; but ſometime one part ſerues the turne, ſometimes another, *Hac puncta ſunt re ipſa nulla, Theſe points are none in very deed.* And therefore though the learned in the Mathematicals, might plotte out with their pen theſe ſignes as helpes to Arte; yet maketh this no more then a tale of *Robin-hood*, for the properties of ſignes, which ought to be conceiued and regarded in Natiuities. The *Chaldies* finding this as it ſhould ſeeme, excluded them quite from their Arte, and cheefely made account of Images, which proues their reaſons to bee very weake, that thinke the Planets to retaine as ſtrong a ſmacke and ſauour of the Zodiake, as hearbes of a Garden; for one receiueth noriſhment, ſo doth not another. The Plants or Rootes are fixed in the ground, the Planets ſo farre apart from the Zodiake, as a Cittizen of *London* might as well ſmell the perfumes of *Paris*, as theſe communicate or impart their qualities. Sauing that to releeue this exigent, they haue found out a new deuice, that forſooth two places in one Signe (though they be ſomewhat further off) are allied more neerely then thoſe that (hauing place in ſundry ſignes) confine & border one vpon another. For why (ſay they) doth the Sunne in *Leo* work with more

Origen in Leuit.

Images made account of by the chaldeans.

more effect thē in other places, if there be no verture in the signe? Forsooth becausse his beames doe more directly strike vs from that place, for if the signe it selfe beare any stroke in this, then should the Sunne in *Leo* spread his beames with one kinde of effect and force ouer al the world, which experience doth teach to be farre otherwise. For looke at what time Regions sited to the North, are parched and infested with the feruent heate of this constellation; the South is found to freeze. And againe, being sited in *Aquarius*, at which time we see nothing elsse but Ice and Snow, &c. he parcheth in the South, &c. The Sunne in *Aries* teares off the grisly maske of Winter, and renewes the World. How so? by vertue of the signe? Nothing lesse, but by drawing neerer to these parts, and reuiuing (in a sort) his olde acquaintance with the world, which was discontinued and intermitted with his absence. For if this signe had any greater force, in respect it is an exaltation of the Sunne; how could he worke the same effect (in all degrees) out of the signe of *Libra*, which is opposite to *Aries*, among those which as *Lactantius* sayes, *Aduersa nobis vrgent vestigia?* Thus we confesse the *Ram* to be *Signum suscitans tonitrua, pluuias, &c. Causing Thunder, Rain*, &c. Not in respect of any quality proceeding from the signe to this effect: but becausse the Sunne approching to the *Ram*, dissolueth first the moysture of the Winter with a gentle heate, and after gathering & growing on to greater strength, drawes vp that store of matter wherof the rayne and thunder is engendered. For further proofe heereof, we are to note, that the Sunne is alwayes most hot and feruent in *Cancer*, though the same be neyther his house, nor his exaltation, & which is more, not a fiery signe, but a wateriſh; and therefore wee may with reason refer distempers & particular diseases to the ground, in respect they waite not on the signe, but on the season. Touching the manifold and endlesse controuersies and alterations among Astrologers themselues vpon diuers points, as namely, whether the Signe giue vertue to the Planet, or the Planet to the Signe, whether the Signes deriue any quality from Images, and such like; I will not speake till I be prouoked by some other meane. Becausse I rather chuse to ouer-slip aduantage, in abridging proofe, then to offend by stretching or enlarging points, which are more incident to the matter, then requisite for satisfaction. This is enough for a taste of true Philosophy, concerning Signes, and for the rest, I doubt not of their priuate iudgement, in discloſing and disciphering the grosse packe of abuse, which eyther are enabled by light of reason to discerne a fancy from a truth, or haue beene taught by Logicke, to distinguish things which are atchieued by themselues, from others that are brought to passe by accident.

The Sunne in Leo worketh with more effect then in other places.

Whether the Signe giue vertue to the Planet, or the Planet to the Signe,

CHAP. XIII.

Of fantasticall conceites about aspects of Planets, fauourable or vnfortunate.



The disposition of diuers things tending to one end, cannot lose their vertue onely by distance.

Heir fantasticall conceits about aspects of Planets, eyther fauourable and lucky, or vnkinde, and therewithall vnfortunate, are sufficiently shaken by this certaine ground of true Philosophy, that the disposition of diuers causes tending to one certaine end, cannot forgoe their vertue by meere distance onely. Let them bring one instance against this out of all *Aristotle*, and I will deale no further in the matter. If the Schoole of naturall Philosophers and learned men, confine the rage of passions and affections, to the Regiment beneathe the Moone, and *Iob* assures vs, *Feciſſe Deum pacem in excelcis ſuis*, *That God made peace and amity among the ſupreame bodies:* how can they feigne so many battels and conflicts, eyther among the Gods themselues, or betweene their beames, as that verse of *Ouid* may no lesse agree with vs, then with the *Paynims*.

Mulciber in Troiam pro Troia ſtabat Apollo.

The Moone receiueth light from the Sun, to her perfection of Maiestie.

And the fortune of a Common-wealth, shall seeme wholly to depend vpon the fauour of a Planet. The celestiall bodyes can neyther proffer wrong, nor suffer any thing if it be not for their good, as the Moone receiueth light from the Sunne, to her owne perfection and encrease of Maiesty. Beside, there is no dreaming of conflict, without concluding a decay, because the second alwayes followes and ensues vpon the first, but nothing that hath eyther place or course aboue the Moone, can *Interire*, therefore it is not possible for any such conflicts or ouerthwarts to be among the Planets, as haue bene supposed. Moreouer, if their formall regards of *Quadrat*, *trianguler*, *ſextile*, *oro*, *oppoſite*, were able by proportion to alter properties of beames, then might they likewise change the nature of the bodies from which those beames do come; because the vertue of the beame can haue none other head then a *Corpore irradiante*, which were too great an errour to be imagined. Why should *Iupiter* in *Cancer*, communicate no qualities with *Mars* in the Signe of *Leo*, which are neighbour Signes? Wheras we make them ioyne their beames in very gracious & friendly manner, after *Mars* hath beene remoued further off into *Virgo* with a wider distance, since this principle cannot be denied, that whatsoeuer worketh by meane of influence into any other kinde of thing, *Quanto proximius eſt patienti, tanto agere efficatius*, *The neerer it is to the ſame, with the more effect and ſtrength it workes.* So that albeit distance or neere neighborhood may diminish or encrease the quality; yet can

it

it not corrupt or alter it. But put the caſe wee ſhould admit the paſſion betweene the beames, for the compaſſing of which, they fetch about ſo many giddy turnes; I hope they will not otherwiſe demaund the ſame, then with their olde prouiſo, *Vt minus nobilia patiantur a nobilioribus*. Which cannot any whit auayle or further their conceits, conſidering they frame their plots in ſo ſtrange a ſort, as *Sol* the Prince of Planets, vnto whom Philoſophers aſcribe more glory then to all the reſt, is not onely greeued but infected, and oftentimes ſore wounded by the malice of a rebell. The conſideration of aſpects, depends vpon a true dimenſion and diuiſion of the Heauen into certaine limits or confines, by which one Planet is diuided from another. Therefore 180. parts in diſtance make an oppoſite aſpect, becauſe the ſame redoubled makes vp the full number. Likewiſe the trine by triplication, and ſo foorth in *cæteris*. If then this figure or proportion conferre ſo ſtrong a vertue for this cauſe, why giue they not the like allowance betweene the number of 42. and likewiſe of 45. degrees, wherof one multiplyed fiue times, another eight, arriueth to the ſelfe-ſame period? Marry (ſay they) becauſe another ſecret lurketh in the obſeruation, for that the trine quadrate and ſextile aſpect by multiplication, comprize as well the number of the ſignes alſo, &c.

Whereon the conſideration of aſpects do truly depend.

O ſtrange Philoſophy, who can deride the Coniurers of Egypt, which wrought all things by fractions of Arithmaticke, and blinde characters of their owne deuice; when (in our dayes) ſome bluſh not to face out more groſſe deceit with leſſe probability? For my part, I can conceiue no reaſon, why we might not as well contriue and warrant an aſpect within thirty parts, becauſe the ſame containe no leſſe the double edged myſtery whereof they ſpeake; then thoſe other that haue bin accepted by their liking, and ſelected by their diligence. And thus we ſlide into that groſſe abſurdity (which *Ariſtotle* reproueth, and not without great cauſe) of ſcanning qualities, which are naturall and annexed vnto bodies, by demonſtrations which are Mathematicall, and abſtracted from the ſubiect. Their other argument of comming out of ſignes, *Eiuſdem generis*, becauſe the Planets cannot poſſible regard one another with a ſextile, or a trine aſpect; but they muſt be both eyther in a maſculine or a female ſigne, is not worthy the repeating. For let them ſhew ſome reaſon, why theſe lookes alone ſhould breed a ſtraighter linke of kindred betweene Planets in reſpect of place, then nature doth betweene twins, which are engendered not by the looke or ſmell, like the Colts of *Araby* (if *Pliny* write no more then may be warranted for truth) but of the ſubſtance of the ſelfe-ſame parents, and are conceiued in one moment. Whereas notwithſtanding our owne experience doth daily teach, that theſe differ no leſſe then white and blacke, then good and bad, then *Eſau* and *Iacob*, then *Hercules* and *Amphitrio*. But if onely *the children of this world marry*, whereas they that ſhall be counted worthy of the life to come, and riſing from the dead, *do neyther marry, nor are married*, but ſhall be like to

In what manner Planets cannot poſsibly regard one another.

Luke 20,35.

Angels,

Angels,&c. Why ſhould we fayne a maſculine or feminine property in Heauen, where neyther it hath vſe nor ende? And if among thoſe
Gal.3,28. *which haue put on Chriſt in this world* (as S.*Paul* ſayes) there is neyther reſpect of *Iew* or *Greeke*, of male or female, much leſſe in the Spheres aboue, where neyther carnall operations, nor concupiſcence hath any roote, nor the ſignes (like blocke-houſes) can bee ſaide to harbour or beſtow ſuch forcible or defectiue qualities. But marke how well they proue their concord and agreement in aſpect, by comming out of ſignes *Eiuſdem generis*, for by the ſame proportion, I will vndertake to
Aſpects ouerthwart & oppoſite a fortunate as the reſt. proue the lookes which are moſt ouerthwart and oppoſite, to bee as fortunate and lucky as the reſt; becauſe both *Aries* and *Libra*, *Cancer* and *Capricorne*, are ſignes *eiuſdem generis*, and ſo are all the reſt, whoſe regards are oppoſite. Moreouer *Ptolomy* proueth in his third Booke, that not the Sextile onely which is good, but the Quadrate which is malignant, anſwer one another oftentimes out of ſignes that are not onely of one kinde, but likewiſe of one quality: whereas on the other ſide, the Planets which are in ſignes of diuers and repugnant kinds, regard not one another with a quadrate or an oppoſit aſpect at al times, as ſome thinke, but ſometime with a ſextile in the greateſt fauour as appeareth. They vouch another proofe out of Analogye with muſick,
A compariſon deriued from an Analogie with Muſicke. where the Baſe accordeth better with the Treble, then with any ſtring betweene, as if the dreame of harmonies in Heauen, which hath bene quite forgotten euer ſince the date of *Pythagoras*, ſhould be reuiued for a colour of this Paradox: and yet he drew this fiction with greater probability from Spheres, which in reſpect one lyes aboue another, may bee compared better to the ſtrings of inſtruments, then ſignes which vouchſafe not any way ſo fit and apt a figure, to the countenancing of ſo friuilous a fancy. Diuers haue beene very diligent and inquiſitiue in finding out the right & perfect ground, from whence theſe fancies of aſpects were taken, but in mine owne conceite, the ſundry ſhapes and figures of the Moone, according to the limits of her approching or retyring from the Sunne (who lends her light) induced diuers to preſume the like of other Planets among themſelues. And I beleeue this gueſſe ſo much the rather to be true, becauſe the lookes which are ſuppoſed among Planets, by the Writers in that Arte, doe ſo fitly ſute and anſwer thoſe which are aſcribed to the Moone, both in number and in quality.

CHAP.

CHAP. XIIII.

Of those Parts and Images which by Astrologers and Astronomers are attributed to the Planets.

I Need not stand vpon the confutation of those Dreams which are deuised about parts of Planets, by any other ground then their owne authority, which were inuenters of the fable. For *Hermes* neuer gaue them so great credite in prefiguring euents of things, as by inueterate error (which some that speak more mannerly, call custome) they haue since those dayes obtained. Againe, *Ptolomy* the Arch Astrologer promising to deliuer his instructions & rules, μὴ διὰ κλήρων καὶ ἀριθμῶν ἀλογιστῶν, *Not by parts and numbers voide of any perfect reason or effect*. And againe, vainely deuised by sundry men, καὶ πάνυ τοι ἐπιπόλαιον λόγον. *And hauing no perswasiue or pithy reason to induce themselues*, declare his weake conceit and iudgment of these tickle props and supporters of Astrologie. For strange it were, that distance should do more then neighborhood, and that the ascendent should worke more by dimention then by influence. But not content heerewith, as if there were no stint of olde Wiues tales; they suppose and fancy sundry meetings and concourses of the Stars, *In species imaginum, In the formes of Images*, ascribing to the same the properties of things which they seeme to resemble in their Kalender.

It is not possible for distãce to do more then neighbourhood.

Whereupon *Auenazra*, one of the best learned of that crew, can finde none other cause why *Ptolomy* should call that figure *Lyram* a Harpe, which we call *Vulturem cadentem, A falling Vulture*, sauing that euery man (saith he) may as well change the name in vse, as he hath altered the figure in imagination. *Nam quemadmodum aliæ aliis stellis pro oculorum arbitrio coniunguntur, ita diuersæ fiunt imagines. For as Stars seeme to be matched or combined, according to the iudgement of our eye, so we conceiue the figures.* As if a man would propheſie, that such a shower of rayne would bring foorth Lyons, and such another Cities, &c. becauſe the Clouds which let them fall, represented such a kinde of Image. For to say that Stars haue greater force in bringing their properties to passe, and leauing the print & stampe in nature; is but a begging of the question, which we call *Petitionem principij*, vntil they proue their maximes, either by more pregnant reason, or more sound authoritie.

In what manner we conceiue Stars to be matched & combined.

Beside, the body of the Sphere being round, maketh this conceite more arbitrary to the lookers on, for still it shall be lawfull, eyther by taking in, or leauing out some Stars, to cast what shape it liketh them in the mould of fancy. I will not take aduantage by the *Chaldies*, who confounding *Scorpio* and *Libra* in one masse, could not be induced to admit more images then eleuen; nor that the best authority that can be

The confounding of Scorpio and Libra into one lump. or masse.

be vouchſafed for their defence, is taken out of *Aratus*, firſt a Poet, who by cuſtome hath obtained liberty to gloze, and then as *Cicero* confeſſeth, altogether ignorant in matters which hee takes in hand to write. But I may probably coniecture, that if God (at the firſt eſtabliſhment and publication of his legall Ceremonies among the *Iewes*) appointed none other images in the ſeate of Mercy, then two Cherubins, & thoſe *Reſpicientes ſe mutuo, Regarding one another, &c. Exod.* 25,18,38,7. It is not like that he would garniſh and adorne his ſeate of Maieſty with Images of Lyons, Tygres, Beares, and ſometime of monſters alſo, as *Centaurus* and ſuch like, warring and contending (without end) among themſelues. Whereupon it falleth out, that ſtrife which Nature ſhunneth and deteſteth in this corruptible world, is marſhalled among the Stars for a greater ornament.

Nature ſhunneth ſtrife, & yet it is marſhalled among the Stars.

But looke with what authority the Learned in Aſtrologye preſume to caſt the Stars into ſo many ſhapes, the *Rabbines* of the *Iewes* are not aſhamed alſo to deriue their Alphabet from thence, as if without a moſt vnſenſible vntruth, or rather a maine ſwarme of lyes, we could neyther finde an Aſtrolobe in Egypt, nor Orthography in *Paleſtine*. *Arbitrio enim figura ſunt, act u nihil, For in conceite*, ſaith *Bonauenture, they are figures, but in very deed they are nothing*. Diuers ſeeme to wonder what ſhould firſt encourage men to fayne theſe toyes: but for my part, I conceiue with *Eraſtus*, that the formes of Images were firſt deriued from ſimilitude or correſpondence, in effects which the Sun worketh in thoſe places. Thus *Aries* is called ſo, becauſe the Sun arriuing in that point, cloatheth the ſoyle with a new fleece, and ſoketh vp the moyſture of the Winter. *Taurus*, becauſe the ſeaſon is moſt fit to manure the ground. *Aquarius* and *Piſces* water all the world with rayne. *Scorpio* begins to pricke with cold. *Sagittarius* to ſhoote vs through with the frozen dart. In *Capricorne* the Sunne begins to skip and leape againe like a Goate. *Libra* poyzeth the dayes and nights in equall ballance. *Leo* takes his name of ſtrength and feruent heate. *Virgo* of ſterility, which are cauſed by the Sunne, repayring to thoſe places.

How the ſigns come to bee called by ſuch names as are giuen them.

Now let the reaſonable iudge, whether it be like that theſe ſuppoſed Images, which (as I haue ſaid before) haue none other forme then fancie doth aſſigne, ſhould eyther giue a qualitie, or alter that which *Sol* himſelfe (from whom they draw their figure by ſimilitude) imparteth to the ſubiect. Is it not enough for husbandmen to take notice of the fitteſt times and ſeaſons of the yeare, wherein to plye their labour, by theſe bright and blaſing ſignes, without Aſtrologers ſhould adde the properties of bruſiſh Beaſts, to worke in vs by nature, what is not in them-ſelues but by imagination? Beware of building vnder *Scorpio* (ſay they) leaſt thy Lodgings be infeſted with Toades, Snakes, & ſuch like vermine, as by nature are moſt venomous. Againe, they teach that Phyſicke is vnwholſome, ſo long as the Moone is in *Taurus*; becauſe as Buls chaw cud, ſo will he cauſe thee to caſt vp thy medicine. To thoſe that are borne vnder *Corona* when it riſeth, they promiſe a Kingdome.

Matters to be auoided by the iudgment of aſtrologers and why.

Vnder

Vnder *Lyra* a fiddle; whereupon theſe ſtrange abſurdities enſue, that firſt our fortune hangeth on the iudgement of our eye. Secondly, we know not what to truſt, becauſe all eyes diſcerne not formes alike, but change according to the glimpſe of fantaſie. Thirdly, it is quite without the compaſſe of all reaſonable rules, that euery thing ſhould haue the property or vertue of another, which it ſeemeth to reſemble in externall ſhape. And laſt of all, although we ſhould allow their formes & images, according to the plots, or rather ſhadowes of their bare conceite; yet were it not exceeding ſtrange, that *Taurus* in the Sphere, ſhould effect & diſtribute the qualities of *Taurus* in the paſture? Well, let vs beare with this generality of images, becauſe they ground the ſame vpon the figure of a multitude of ſtarres, concurring formally (if you beleeue their aymes) *In ſpeciem imaginis*; what bring they for thoſe images which are ſuppoſed to conſiſt in the front or face of euery ſigne, and that with ſuch diuerſity of toyes, as a man that readeth and peruſeth their vnſenſible conceites, would thinke hee walked all the while in a world of antickes?

Euery thing to haue the property of another, which it ſeemeth to reſemble in ſhape.

In the face of *Cancer*, they paint out a young man well apparelled, his ſhape betweene a Horſe and an Elephant, &c. In the face of *Leo*, a tree with a deepe roote, and a dogge couched on the branch thereof. Some place a fayre woman in the face of *Aries*, others a blacke *Moore*. Some ſay there is a golden pype in the face of *Gemini*, a barking Dog and a Dolphin, others a yong man, deſiring to be put into complete armour. To the third face of *Scorpio*, the *Arabians* aſcribe a Horſe and a Hare, the *Indians* a wilde Boare and a Libard, others a man vpon his knees, which is moſt probable of all the reſt, making ſute to God, as I ſuppoſe in the behalfe of all Aſtrologers, that they may once againe be reſtored to their ſences. I leaue out many more, the tedious diſcourſe of which, would not cauſe ſo many men to ſmile, as to caſt vp their ſtomackes. The *Egiptians*, *Chaldæans*, olde *Greekes*, and olde *Latines*, were altogether voide of any knowledge of theſe images in faces, which condemneth *Halie* ten times more, for fathering the ſame vpon the grounds of *Ptolomy*. For where he teacheth, τὸ δὲ παρανατέλλοντα ἑκάστῳ δεκανῷ ὅλου τοῦ ζῳδίου, &c. hee meaneth onely figures of the Beaſts, aſcribed to the Signes and fixed Stars, but ſeemeth not in any place to take knowledge of the other. Some that are aſhamed of the rude & harſh report of ſuch vaine toyes, haue gone about to qualifie the ſame, by noting that diuerſity of ſtrange effects are rather painted out, thē ſuch images indeed comprized in the face, &c. Whereas the deepeſt and profoundeſt Doctors of their faculty defend, *Veriſſimas imagines contineri*, *That moſt true and liuely Images are contained in the ſame*, and that they worke ſometime things ſutable and correſpondent to their outward formes, and ſometimes greatly different, as appeareth by *Albumazar*.

What Images they figure in the faces of the ſignes.

The Ancients of elder times ignorant in the knoledge of ſuch images in faces.

But how ſhould I beleeue their blinde anticks, when their eyes can ſee no further then mine owne? Their Authors are flat Infidels, ac-

curſed by the mouth of God; their wits but ordinary and like other men; their iudgment ouer-caſt with ſuch a multitude of myſty clouds, ſent foorth from all the quarters and corners of the world, as it cannot poſſible put foorth the beames of perfect vnderſtanding.

I could alledge a number of like toyes, without any ground of truth, or gueſſe of probability, brought in to dazle and perplexe the wittes of ſimple men, whom they would make to wonder at their skill, as both the head and tayle of the Dragon, Fortunes part, which hath the fitteſt name and place of all the reſt, becauſe it is (in very deede) the part of nothing, &c. Whereas they leaue out many things of greater weight, and ſeeme to value them with very ſlight regard, becauſe they cannot reach the depth of their interpretation. For ſince we muſt beleeue that eyther there is not any kinde of influence at all in theſe ſhining bodies, or if there be, according to the rate, we muſt diuide the ſame among thē all: what reaſon or authority can be alledged, for the culling out the number of 1022. onely, from among the multitude of fixed Stars? As if not onely nature, which notwithſtanding Philoſophy would neuer grant, but God himſelfe her Founder, had created any thing in vaine, or to little purpoſe.

The head and tayle of the Dragon, Fortunes part.

God and Nature created not any thing in vaine.

But let vs ſee what ſhifts they make to wipe away this blow, which loppeth not the twigs or branches of conceite, but ſtriketh at the very balke of ſtarre-diuinity, *Petrus Apponenſis*, one of the diſcreeteſt in that ranke, perceiuing what aduantage growes againſt him by this argument, confeſſeth in plaine termes, that the greateſt difficulty conſiſteth in this point alone: but notwithſtanding, holds it as a labour that may be atchieued and ouercome with diligence. *Haly* thought that GOD himſelfe eclipſed our preſuming curioſity, by this thicke Cloud, leaſt otherwiſe we would haue aymed further then becomes mortality. But how doth eyther of their anſwers ward the ſtroke, when both acknowledge that to be moſt infinite, which they wold couch within the compaſſe of an Aſtrolobe? Another finding this flat inſtance in the former ſtrength, deuiſeth to diſpatch the ſame by ſetting downe this principle, that onely the greater Lights ought to be ſcanned and regarded in the iudgement of great matters, and that there is ſmall effect in the leſſer; *Idque propter corporum exiguitatem*, *And that for the ſmalneſſe of the bodies*. As if they could deeme or deſcant of their vertue, when they neuer vnderſtood whether any were in them or not: as if the leaſt of all thoſe fixed Starres which they regard ſo little, were not bigger then eyther *Mars* or *Venus*, whom they magnifie ſo much, or as if the ſmalleſt Star could be counted little, in reſpect of any thing beneath the Moone, or of all the world together.

The leaſt of the fixed ſtars bigger then Mars or Venus

But firſt I craue it may be noted, how much they ſtand beholding to their olde friend *Ptolomy*, concerning this one point; who allowing to the Planets ordinary lucke, affoordeth to the fiery ſtarres more happineſſe then may be imagined. *Regiomontanus* in like ſort, with other of that ſide, preferre the properties of fixed ſtars, in reſpect they are not

Fugaces

Fugaces & momentaneæ, ſed ſtabiles & perpetuæ; but I paſſe them ouer. Againe, ſuppoſe that euery ſingle ſtarre could worke great effect, what maketh this againſt the meeting and concourſe of many? For whereas many hands make vp one full and perfect ſtrength, the leauing out or miſſing of the leaſt, diminiſheth the ſtreſſe. Where many voyces make a ſweete conſort, we cannot leaue out any without want. And where many ſimples are compounded in a medicine, for the helping or correcting of that excellence or predominance which is proper vnto euery one, the ſmalleſt error breedeth a great inconuenience.

Small errors cauſe great inconueniences in matters of moment.

Bonatus ſeeketh to eſcape at another loope, affirming all the ſtarres to be conſidered and vſed by Aſtrologers, although they cannot name them all, in reſpect the ſignes are vſed, &c. For whenſoeuer any ſtarre is coextended vnto any ſigne, within the ſelfe-ſame lynes hee prooueth it to worke, according to the vertue of the ſigne it ſelfe, without reſpect or mixture of his proper influence. Indeed this might ſuffice, if hee could prooue, that fixed ſtarres deriued properties from ſignes, &c. But ſtill me thinkes, in flouriſhing the fond conceites of error, with the colours of pretended skill; the party leuels with like ayme (for all the world) as if I ſhould vndertake to tell what is done in *Calecute*, or in thoſe Cities of the Moone, which *Lucian* deſcribeth in his Dialogues. Therefore being guilty to himſelfe, and in his priuate conſcience (as I conceiue) of a very friuolous and impertinent imagination, he demandeth to like purpoſe, though with greater probability, why they may not as well diſcourſe of bodyes whoſe particular effects they cannot reach, as Diuines are woont to preach of them, and yet for all that, vnderſtand as little?

To this I anſwer, that there is a difference betweene admiring, and commending them as workes of God, and making them the cauſes or diſcouerers of future accidents. The firſt is free for any that dependeth on the prouidence of God, the ſecond fit for none that are but duſt & aſhes. Againe, I grant that he which ſeeketh onely to vnderſtand the nature of the ſtars, as well as of the ſimples in the field, may be ſaide to vnderſtand in ſome degree, though he bee not exquiſite and perfect in them all. But if a man will eyther compound a playſter out of diuers Simples, or ſet downe a conſtellation which comprizeth and contayneth properties of ſundry Stars, becauſe one may reſiſt or helpe, diminiſh or encreaſe, kindle or abate another, without he knew the meere particulars of euery ſingular, we neyther can nor dare affoord him vnderſtanding in the generall. Now whether theſe particulars are to be conceiued by the frayle capacity of mortall men or not, I refer it to the verdite of S. *Paul*, who reporting (with great baſhfulnes and modeſty) the manner of his trance, adioyneth onely thus much touching them, that he heard theſe ſecret words, *Quæ nemini fas eſt loqui, Which is not lawfull for any mortall man to vtter*, 2 *Cor.* 12, 4. No doubt Aſtrologers would haue tolde vs many goodly tales, if euer they could haue attained to ſo fayre a colour of their ſtrange imaginations.

Great difference between admiring and commending the workes of God.

Without knowledge of euery particular, no vnderſtãding in the general.

Furthermore, against diuining touching accidents and euents to come, I may be bold to vrge that maxime, which neyther learning or experience could euer hitherto controle, that is, *Entis per accidens nec esse, nec esse posse scientiam, That neyther any certaine knowledge is indeed, nor can be gathered of things which come to passe, not by the leuell of a certaine rule, but by the rouing of vncertaine accidents.* Or, as the same Philosopher enlargeth his conceite more fully in another place, it is not possible for any man aliue to descry the reason before hand, *An et cur, Whether or why* so many diuers accidents as are requisite and needfull to the compassing of any strange effect, should eyther iustle and concurre together, or ensue successiuely one in the necke of another, considering how many lets may come betweene the Cup and the Lip, or a Starre and a Strawberry. For whatsoeuer is contingent, saith *Nemesius* a learned Bishop, is likewise ἄοριστον, that is, *indifinit*, whatsoeuer is not circumscribed, is ἀνεύρετον, *vnsearchable*, and therefore all Propheſies which challenge extraordinary light, especially those that descant of Natiuities, which Egypt περὶ πᾶν ἄλλον προεσχεν respecteth and esteemeth aboue all the rest, are idle and impertinent.

It is not possible for any mā to descry before hand the reasons of things to come

It is an easie matter I confesse, to diuine by causes, which by course of kinde are linked and combined to their determined, particular, and infallible effects, what is likest to betide: but to guesse a farre off at a matter, what shall come to passe by meane of diuers middle causes intercurring, which are loose, dislinked, and not any whit according to themselues; is as if a man would take vpon him to discern by the light and sharpnesse of his eye, what kinde of Bird a Merline strayneth in her foote, when she mounteth almost out of sight: or by staring on a Steeple of a Parish Church, to tell what kinde of people pray within the same, of what religion, with what zeale, to what end, and with what ceremony. Which straite and narrow circumstances, being but conceiued in the priuate thoughts, καὶ ἀπὸ δυξιῶν *Without demonstrations*, as all Philosophers confesse, cannot be warranted by certainty.

Gregory Nazianzene maketh no difference betweene picking the knowledge of Gods prouidence out of the starres, and seeking to discry the secret counsels of great Princes, by the figures, flowers, or deuices which are embroydered vppon a Princes Cloth or Chayre of estate; for sooner shall we finde that which is frayle, and to be found in a seate of pompe, then that which is diuine, and not to bee discouered in a Cloud of Maiesty. Such loose, dislinked, and disseuered effects as I mentioned before, may eyther γίνεσθαι ἢ μὴ γίνεσθαι *be brought to passe, or not*, saith *Aristotle*; becausc there is not any necessary cause (so farre as we are able to conceiue) in nature, that is able to enforce or driue them to their issue.

Things frayle are sooner found in pompe then those diuine and vndiscouerable.

This was the reason, why Philosophers defined chance & fortune to be causes not by themselues, but by accident or hap, as when a man digging for a mallow roote, lights vpon a peece of gold; *Præter intentionem enim operantis eueniunt, For they fall out quite beside the purpose or*

the

the meaning of the labourer. The Painters alwayes paint out Fortune, eyther ſtanding on a rowling ſtone, which moueth and remoueth ſtill, but neuer gathers moſſe; or with a ſayle ouer head, which waiteth and attendeth vpon the change of euery winde; or ſitting in her Wheele, whoſe turnes are ſwifter then the thought of man, to ſet foorth fickle fauours by like termes of mutability. I will not ſay as *Tully* did, *Non cadere in deum ipſum, &c. That it fell not to the ſhare of God himſelfe to foreſee the certaine proofe of things to come, which require the meeting and concourſe of diuers accidents*: but this I dare affirme, without encroching any iot vpon the power and ſtrength of God, that man can iudge no further of euents to come, then the cauſes of the ſame are actually comprized in the things themſelues from which we take our ayme and deriue our knowledge. For example I will put ſome caſes that may make the point more euident.

Man can iudg no further of things to come then the cauſes actually comprised in themſelues.

A man that ſees a Pomegranet tree, can tell what fruite it ought to beare by kinde; but yet he cannot warrant or aſſure himſelfe, before the fruite be gathered (by gazing on the ſame) that it ſhall not bee ſhaken by ſome ſtorme or other, blaſted by ſome bitter winde, or conſumed by the Caterpiller. We know not whom they ſhall reſtore or hinder, who ſhall eate them, or what effect they ſhall worke in eating. I deny not but that potentially all and euery one of theſe effects are encloſed in the proper cauſe; but after ſo diuine and darke a manner, as becauſe ἄλλοτ ἄλλοιαι διαδυναστεύουσι αὖραι *Diuers windes may blow from diuers quarters*, and in euery minute bring a change, therefore we can reſolue of nothing. Beſide, the will of man is mutable, according to the means that are laide open to the ſame, and hath more turnings in and out ſometimes in one moment, then the laborinth which helde the *Minotaur*. If I be not reſolute vpon the courſe which I my ſelfe take within ſeuen dayes, can any man aliue deſcry mine inward thoughts, by caſting vp the figure of a blinde natiuity? Let euery man that thinkes himſelfe to be moſt reſolute, conſider his owne ſteps, and call to mind, how often in the weeke he changeth his deuice vpon a ſudden chance, which was perhaps debated and determined with leyſure. Or if they be not willing to take all this paine, I leaue them to the Prophet *Dauid*, who confeſſeth, that almoſt in the twinkling of an eye, he found a kind of forwardneſſe and aptneſſe in himſelfe, to two ſeuerall courſes that were flatly contrary, that is, eyther to forbeare King *Saul*, or elſe to murder him. Godly thoughts and purpoſes proceede from God, vncharitable fancies and deuices from the diuell; but neyther one nor other from the Planets. Imagine that I meane and haue determined a voyage into *Italy*, vppon the way a friend of mine encountering by chance, inuiteth me (for company) to viſite *Colline*, during this warrelike preparation, both againſt and in defence of the Biſhop. It chanceth me to loſe my purſſe in ryding thitherward, and comming fayre and ſoftly backe againe to ſeeke the ſame, I light into a pack of theeues, which put my life in ieopardy: the queſtion is, whether all theſe changes

The mutability of mans minde according to means laide open thereto.

1 Reg. 24, 11.

ges (without any lyne of conſequence, to leade vs from one hazard to another) can bee printed or obſerued in the figure of the conſtellation?

Foure ſeuerall and ſtrange accidents happning ſuddenly one in anothers necke,

A woman waſhing of her childe by a Riuers ſide, not farre from *Lyre*, chanced to heare the ſudden cry of another childe of hers within, whereupon running haſtily to ſee what was the cauſe, found that the little infant (with a knife) had wounded it ſelfe almoſt to death, & lay ſprawling in the blood. The woman greatly perplexed with this heauie chance, ran backe to bring away the other which ſhe left behinde; but before her comming it was drowned in the Riuer. In the meane time arriues the father of the children, who being ſtirred vp and enflamed ſuddenly by the force of nature, and ſuppoſing that it was not poſſible for theſe miſhaps to chance ſo diuerſly, without ſome negligence or folly in his wife, neuer gaue ouer beating till hee left her dead, and foorthwith, as a man not able to withſtand ſo violent a ſtorme of care and kindly griefe, caſt himſelfe head-long into the ſelfe-ſame water wherein the ſecond childe was drowned, to make vp the tragedy. This is no fayned tale, but the true report of a thing indeed; by which wee ſee, that one miſhap begot another on a ſudden by ſuch vnexpected meanes, according to the courſe of ſecond cauſes neere about the place, and not of Planets in the Firmament; as no man that hath any ſence will thinke, that eyther the firſt impulſiue cauſe, or the meanes which afterward fell out, were reuealed by the figure of Aſtrologye.

An excellent example, well worth the due obſeruation.

Imagine that a poore man leaueth many children without releeſe or maintenance to bring them vp; whereupon a Noble man meeting one of theſe begging in the ſtreete, by chance (for charity, together with a good conceite of the countenance, and pregnant anſwers of the childe) ſetteth him to Schoole, from whence after orderly proceeding by degrees of learning, this poore orphant (at the laſt) is called to ſome honourable Office in the Common-wealth, or perhaps to the place of a Metropolitane. Now muſt we thinke, that at ſuch time as the father left this childe as well as the reſt in pouerty, neyther Fortune, or rather prouidence of God, in cauſing him to meete with a Noble man vnlooked for, who was the meane of his preferment, could bee foreſeene by the ſtarres; becauſe it reſted not in them, but in the minde of the party, whether he would go that way or not, nor the meanes whereby it pleaſed God to rayſe him to that honour, becauſe his patron might as well haue ſet him to the keeping of a Goſſe-hawke, as to his booke, nor the end it ſelfe, becauſe the Prince might haue elected others to that place, if it had liked him, nor any other inſtrument that ayded in this cauſe, although we ſhould confeſſe the readineſſe of wit to proceed from the Planets, for that the cauſes are too farre diſlinked and diſſeuered from their ſtrange effects, & the changes which induce the fortune, too farre remoued and diuided from the reach of reaſon.

Chãges which induce fortunate euents, are farre diſtant from the reach of reaſon.

What man aliue could tell the French King, that a Pigge running betweene the legs of his ſonnes horſe in an open ſtreete, ſhould cauſe the

the ſame to ſling, till he threw downe the Prince, who was ſo dangerouſly bruſed with the fall, that he deceaſed afterward? Who could aſſure *Don Sanchio* King of *Nauarre*, that a woman letting his onely childe and heyre apparant fall out of the window of a Gallery, ſhould be the author of ſo many bleeding tragedies as fell out in that Country? What Prophet could haue picked out of *Mars* and *Saturne*, the manifold miſhaps which befell that Prince of bleſſed memory, King *Henry* the ſixt, whom I name for duties ſake (in reſpect hee was Founder of that worthy Colledge in *Cambridge*, wherein I was brought vp) ſometime ſleeping in a port of honour, ſometime floting in the ſurges of miſhap, ſometime poſſeſſing forraine Crownes, ſometime ſpoyled and depriued of his owne, ſometime a Prince, ſometime a priſoner, ſometime in plight to giue ſuccour to the miſerable, ſometime a fugitiue among the deſperate?

The many miſhaps and miſeries of K. Henry the ſixt.

I haue ſaide enough before, how farre the Planets may be ſaide to worke *Per ſe*, that is, to ripen and make perfect euery liuing thing, according to the proper kinde and nature of it ſelfe, which *Moſes* calleth *Secundum ſpecies ſuas*, *Gen.* 1, 23. Touching other ſtrange euents, which draw their vertue rather from the meanes that happen by the way, thē from the firſt intent, from fortune then fore-ſight, and depending altogether vpon the meeting and concourſe of diuers accidents; are not ſo determinately bent to certaine ends, but they may be wreſted, altered, and enterchanged, by the meanes that come betweene. I hold thē to be brought to paſſe by chance altogether, in reſpect of vs, though God by prouidence direct them as it ſeemeth beſt to him, for effecting of his holy purpoſes, otherwiſe it had not beene poſſible for *Iaſon*, giuing a thruſt at the body of *Phereus* his enemy, with a minde to kill, to haue lanched an impoſtume, which (without this thruſt) vndoubtedly would haue made an ende of him. Againſt this, ſome alledge, that as the Carpenter may gueſſe at the goodneſſe of the Frame, by knowledge of the Timber, ſo may we alſo at the courſe of things, by poring in the Planets. But mine anſwer is to this, that the members of compariſon reſemble not in any point, for the Timber is a cauſe materiall of that which ſhall be built, the Planets are not ſo of any thing that we ſhall worke; the Carpenter can iudge of the ſtrength and ſeaſon of the Timber, where-with he reſolues to build, but Aſtrologers neyther vnderſtand the properties of all thoſe Planets which they take vpon them to know beſt, nor of a world of ſtarres beſide, which becauſe they cannot marſhall in their Arte, they giue ouer and ſet out for cyphers: the Carpenter conceiues according to the proper cauſes which do ſildome fayle, and we by ſhaddowes of our owne conceite which do neuer follow. Laſt of all, no wiſe man will ſuppoſe it to be halfe ſo eaſie for vs to diſpoſe the Planets after our owne will, as for him to ſquare the Timber after his owne fancy: wherefore vntill the Carpenter can tell, not onely that the building will continue long, which is not hard, but that it ſhall haue Lords of this or that degree, as times

God directeth all things by his prouidence although in regard of vs they ſeeme to happen by chance wholy.

Compariſon of a carpenters indgment in timber, with an aſtrologers knowledge in the Planets.

times fall out, that it ſhal be ſubiect to this diſeaſe or that, that ſuch mē ſhall be borne, and ſuch ſhall dye within the ſame, that it ſhall be let for ſuch a price, to ſuch a man, at ſuch a time, and put to ſuch an vſe: all other aymes and gueſſes are too weake and childiſh to ſupport Aſtrologye.

Wherefore I conclude, that the knowledge which is drawne *A cauſis remotiſsimis*, as the Planets is obſcure, albeit wee ſhould grant that there were ſuch a thing, that which we borrow *a remotis*, better then the firſt, but yet not ſo cleare that we may ground our ſelues vpō the ſame, as Centinels diſcouer from their watch, that men approch vnto the walles by night, although they know not what they be, &c. And that which is deriued *A propinquis*, *From the cauſes that are neere*, and ſuch as neuer fayle of their effect: *Niſi natura impediatur*, *Vnleſſe nature be impeached or interrupted in her courſe*, are to be regarded with aſſurance. It is one thing to preſume that in *Autumne* the Sea will be rough, becauſe the windes are loud and boiſterous about that time; and another to diuine, that ſuch a Pinneſſe freighted with ſuch kindes of wares ſhall periſh then, and in ſuch a liberty. I can prognoſticate that humours begin to ſtirre, and that Agues are moſt rife at the fall of the Leafe: but that ſuch a friend of mine (about that time) ſhold fall ſicke of a Feuer quartaine vpon the way to *Norwich*, is more then Arte can diſcouer. They that are moſt ignorant, can gueſſe when they ſee a woman great with childe, of what kinde the fruite ſhall be; but whether it ſhall be one childe or more, a male or female, rich or poore, ſtrong or weake, happy or vnfortunate, is onely open to the ſight of God, whoſe knowledge is profound and infinite. Wherefore, if we fayle in matters which are ſubiect to the ſence, and haue their proper cauſes from our ſelues; what are we like to do in matters that are farre aboue the point of our Horizon?

Difference in iudging of the Seas roughnes and a Ships periſhing.

No capacity to iudge in matters aboue our reach, when we faile in things ſubiect to ſence.

It were expedient for him that would prognoſticate in this ſtrange manner, to conuert each ſeuerall effect with his proper cauſe, which becauſe we are not able to performe, in reſpect of imbecility & frailty of our mortall kinde; therefore it were an ouerſight to thinke that the Planets can deliuer any thing whereof wee may reſt aſſured. What ſhould I ſpeake of the burning ſtrife, and irreconcilable debate of Aſtrologers among themſelues, in matters of the greateſt weight, which of neceſſity muſt proceede, eyther from exceſſe of pride, default of learning, vncertainty of principles, or want of pithy reaſons to defend the matter? For as they ſtand in greateſt need of a retentiue and aſſured memory which are giuen to lye; ſo men that builde vppon no ſurer ground then their owne coniecture, and eſtabliſh Arte vpon the props of will, cannot agree together: becauſe the later Writers haue as good authority to change, as the former to inuent, theſe to foyſt in fancies of their owne, as thoſe to ſcorne the leſſons of their Elders. In ſomuch as *Cato* meruailed, and in my iudgement not without great cauſe, how one Aſtrologer could looke another in the face, without ſmiling.

Such as are addicted to lying, haue great need of an aſſured memory.

Plato

Plato comming neereſt to the truth it ſelfe, defendeth *Omnes Planetas eſſe beneficos, That all the Planets are benewolent and kinde*, according to that ground of *Moſes*, *Gen.*1,31. *Vidit Deus cuncta quæ fecit, et erant valde bona. God ſaw all things which he had created, and they were exceeding good, &c.* Againſt this rule, our Planetaries finding that without malignant properties in Stars and Planets, their Kingdome cannot ſtand; aſcribe deceite to *Mercury*, wantonneſſe to *Venus*, fury to *Mars*, inconſtancy to the Moone, &c. Obiecting out of *Iulian* the runnagate, againſt whom S. *Cyrill* writeth very learnedly, that the rule of *Moſes* ought not to be ſo generally vnderſtood: for whereas Serpents, Cockatrices, and ſuch venomous and offenſiue beaſts are to bee found, all things cannot be counted *valde bona*, as though we were not as much bound to God for thoſe things which are left for exerciſe of vertue, as for encreaſe of benefit. *For he that contendeth cannot obtaine the prize, till he haue contended orderly*, 2 *Tim.*2,5, and as it was reuealed to S. *Paul* in another place, 2 *Corinth.*12,9. *The grace of God ſufficeth vnto all, ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελεῖται, for my vertue*, ſaith he, *is made perfect in infirmity.*

Properties giuen to the Planets by Aſtrologers.

The Frogs and Graſhoppers did not ſo much hurt in Egypt by the ſpoyle of grayne, as good by publiſhing the mighty power of GOD; *Exod.*15,4. The red Sea cannot be ſo much reproued for ouerwhelming a maine hoaſt of Infidels, as for obedience vnto the word of him that created it of nothing, *Pſal.*135,13. The fiſh releeued young *Tobie* more with the vertue of his Liuer, then he ſcarred him with the terror of his commig, *Tob.*6,6. The Viper which crept vpõ the hand of *Paul*, preuailed not ſo much in putting him to paine, as in turning others to repentance, *Acts* 28,6. Wherefore ſince both theſe and other things are not as they ſeeme, but as it pleaſeth God to vſe them to his glory, or to our offence; the rule of *Geneſis* cannot be ſhaken by the blaſt of infidelity. But though this argument of *Iulian* were of effect, it prooueth not the malice of the Planets, for albeit that deſerued curſe of God depriued all this earth of her fertility in bringing foorth, without the ſweat of *Adam* and his off-ſpring: yet I finde not that it ſtretched to the ſtarres, or that any thing aboue the Moone was altered or changed, in reſpect of *Adams* fault from the firſt perfection. And therefore as S. *Ierome* writes, *Fracta naui de mercibus diſputant. They cauill about the freight, when the Ship is broken.*

The curſe of God for Adams tranſgreſſion, extended not to the ſtarres.

Well to go forward, our Aſtrologers contend about the motions of all the Planets, euen of the Sunne it ſelfe, which notwithſtanding is moſt euident of all the reſt, and by whom alone (if any trueth or certainty were in their art) we ſhould geſſe at others. Well (they ſay) this skilleth not then: note the groſſe abſurdity that followes. For ſince together with the change of that part of the ſigne wherein the planets are, the bounds which they call fines, and vnto which ſome attribute no leſſe vertue and effect then to the houſes themſelues, and ſome times the exaltations are in like manner altered: it falleth out, that

Taurus a luckie ſigne, and Gemini an vnfortunate.

what ſhold light in *Tauro*, which is a lucky ſigne, falleth out in *Gemini*, which is vnfortnnate. Now when the place exchanged alters the degree, the degree the minute, and euery minute hath a ſeuerall effect, the Doctors ſtriuing about euery one of theſe; I wold know by what meane any man aliue can preſcribe of certainty.

In what manner the countries differed from one another.

Ptolomy findeth great fault with the rules of Egypt, from whence others draw their principles. Againe, *Chaldea* diſſenteth from Egypt, *Perſia* from both, *Arabia* from all, and all of them from truth, euery Country vouching (for all this) their owne order and particular experience: neyther are their quarrels light, but of great moment, and touching the very ſubſtance of the faculty. *Auenazra* placeth *Sol*, *Venus* & *Mercury* in one Sphere, the reſt are againſt him. Some thinke, that when the Planets are vnder earth, becauſe they caſt no beames, which are *Vehicula virtutis*, as *Haly* calleth them: therefore they can ſend foorth no kinde of influence, others hold them to bee ſtrongeſt and moſt mighty in thoſe places. Diuers of their Writers thinke that the Planets worke with ſtrongeſt and moſt forcible effect, when they reſt in their altitude, others when they draw neere to vs, becauſe they are at that time *Naturæ cognatiores*, *More neere of kind to nature*. I find one of the beſt among them, perſwading altogether, that no wicked lawes or qualities deſcend from Heauen, but onely good. As if he were inhibited (by a certaine ſcrupuloſity of conſcience) to charge thoſe heauenly bodies with ſo many miſchieuous and wicked parts, as are imputed by the ſubtile. All the reſt are bandied in the field againſt him, as an enemy to their common profite.

The Planets do work with ſtrongeſt effect, reſting in their altitude.

How the Planets are diuerſly reſpected.

Moreouer, it is not yet reſolued in their Conſiſtory, which is the greateſt coniunction, which is the meane, nor which is the leaſt: although theſe bee the grounds from whence they draw their cheefeſt points of diuination. The *Chaldies* reſpect the Planets onely in their altitude, without regard either of ſignes or houſes; the *Latines* & *Arabians* deale otherwiſe. *Ptolomy* neglecteth wholly the *Decanes*; the *Indians* and *Egiptians* diuide them diuerſly. The *Arabians* vnderſtand not what is meant by *ωροσκοπεια*, they are laughed at in *Greece*, and yet vſed in all Egypt. Some referre the ſignes to the eight, others to the ninth Sphere, not one of them almoſt agrees with another about the parts: for hauing loſt their way, like pilgrims in a wood, the more they ſtriue to finde a new, the further they digreſſe from probability.

I could deuiſe to tyre a world of Readers, with diſcloſing the leaſt part of their brawles and bickerings, about houſes, ſignes, ſignifications, properties, quantities continuall, and diſcreete diuerſity in numbring about *Ptolomies* rule of *Animodar*: with a ſwarme of ſuch like toyes, as not in thoſe dayes onely, but euen in this age iſſue from the pens of the *Germaine* Writers, leauing their diſcourſes againſt other men that went before, as a ſubiect no leſſe worthy of reproofe, by the cenſure of the learned which come after. They warre not about any point more mortally, then the properties of planets, and their ſeuerall effects

effects in vs: and yet their owne beſt Authors are enforced to confeſſe that the men which (in our time) haue beene moſt famous both for wit and courage, were borne vnder *Saturne* and *Venus*. But ſince they brag ſo much of knowledge in natiuities, I would be glad to learne by ſome of them at their fitteſt leyſure, whether touching things which are not clouted vp at once, but perfected by degrees of diſtance, wee ſhould diuine according to that minute as the fatall time wherein the worke is firſt conceiued & deuiſed in our thought, of whatſoeuer kinde or quality the workeman be: or elſe when it is begunne, or when the whole is perfected, or when not all, but part of it, *Sunt enim et partium fata diuerſa, For parts, as well as integralles haue their ſundry deſtinies.* Some thinke it were moſt fit to iudge by the firſt attempt, and ſo much time is ſaued alſo by that meane: becauſe if good ſucceſſe be granted and allotted to the workmans hand, when he begins, the ende, which is the lot both of the workman and the worke, muſt needs be ſutable.

No more probable gueſſe of the ſtars, then when they worke with middle cauſes.

Beſide, we cannot gueſſe more probably what is intended by the ſtarres, then when they work together with the middle cauſes: ſo that according to this rule, the time wherein the childe is firſt begotten, ought to be conſidered. For proofe heereof, we reade in *Ptolomy*, that ſo often as we can aſſure our ſelues of the certaine time, wherein the childe is firſt conceiued in the mothers wombe, (which none may better do (ſaith *Haly*) then they that ſildome know their Wiues) it is a ſurer way to iudge; becauſe the child receiueth an impreſſion of that influence, which deſcendeth from the Planets in the preſent time. And though the ſame may change and alter ſomewhat afterward, as diuers accidents fall out, yet ſince it taketh (for the moſt part) qualities which are of kinde, and ſutable to thoſe which were imprinted firſt, we regard thoſe aboue others.

Gueſſes neceſſarily depending on the birth of children.

But leaſt by theſe words, *Ptolomy* ſhould vtterly diſgrace the gueſſes which are made vpon the birth, hee addeth afterward, that (notwithſtanding) they muſt neceſſarily depend vpon the birth: *Qui horã principij ſeminalis ignorant, That cannot finde out the houre of conception, &c.* Onely this difference I note, that ſpeaking of the firſt time, he vſeth the Greeke word ἀναγκαῖον, that it is conuenient or requiſite in the ſecond, ἀναγκαῖον, as if there were none other remedy, and which is more, he warranteth the conſtellation of birth no further, then it fitteth and accordeth with the former.

As touching the conſtellation when any queſtion is propounded.

If we liſt to come neerer to the firſt originall of man, for my part I can ſee no reaſon, why the Maſters of Aſtrologye, which are not aſhamed to ſuppoſe, that the conſtellation of the preſent time, wherein any queſtion is propounded vnto them, eyther touching things to come, or already paſt, is euer in a readineſſe to aſſoyle or ſatisfie the ſame, aſcribing (in a ſort) the courſe of prouidence, to the ſcope and purpoſe of our variable will; ſhould not much rather gueſſe the fortune of the childe, by the time wherein the parents firſt conſent to ioyne thẽſelues together. If this proportion like them not, yet ſince themſelues aſ-

ſure vs,that the Planets haue a proper and peculiar intereſt in certaine parts and members of the body, more then others, as the Sunne and Moone in the eyes,&c.and beſides wee finde by proofe, that the Liuer is affected well when the head doth ake,the lungs are ſound when the ſpleene is otherwiſe, which proueth (in a ſort) that euery part is rated by a ſeuerall and priuate deſtiny within it ſelfe, without regard vnto the whole. There were great reaſon (in my iudgement) to conceiue that they which will be perfect in the generall, ſhould vnderſtand the meaſure of the parts (of the braine and heart, eſpecially from which the ſences take their ſtrength) and eyther note the time wherein each part was perfected by the worke of God, or giue ouer gueſſing when the grounds are friuolous.

If all this cannot ſatisfie their ſhifting heads,yet let them ſhew their reaſon which ſhould moue them to diuine of matters appertaining to the minde,without knowledge of the moment,wherein the reaſonable ſoules (which are indeede the ſingular and eſſentiall formes of men) were inſpired to the bodyes. That our reaſon comes from God,wee learne not onely by that text of holy Writ, which prooueth that hee breathed into *Adam*, *Animam viuentem*; but by another,which comes neerer to the point,affirming vs to haue beene created after his owne likeneſſe or ſimilitude. And againe, *Inſpiraſſe animam quæ operatur*, *That he inſpired a ſoule which worketh,&c. Sap.*15,11. *Diſciplina intellectus repleuit illos*, *He repleniſhed them with the diſcipline of vnderſtanding*, *Eccle.*17,5. Whereunto the Preacher ſeemeth to allude, where hee wiſheth that the ſame body may returne to duſt; *Et ſpiritus ad Deum redeat vnde venit*, *And the ſpirit vnto God who gaue the ſame, &c. Eccle.* 12,7. Both theſe and diuers other paſſages aſſure vs, as I ſaide before, that our reaſon comes from God,who made vs Lords and Rulers ouer beaſts in that reſpect. But if we come to ſcan the minute or the time wherein the ſoule is knit and ioyned to the body (as Aſtrologers muſt do,before they reach at our eſtate) then we ſhall be driuen to blow the ſeeke. For no man is ſo ſimple, as to doubt that the childe hath life a good while before the mother feele it ſtirre, or the weakneſſe of the parts will ſuffer it to giue a certaine ſigne; and yet that is the firſt aſſurance that a mortall man may take of the life inſpired. *Neſcio qualiter in vtero meo apparuiſti is*, *nequim ego ſpiritum et animam donaui vobis,&c. I know not how you came into my wombe*, ſaith that honourable Mother of the *Machabees* (meaning of the cheefeſt part of man) *for I neyther gaue you life nor ſpirit,&c.* 2.*Mach.* Whereupon I may conclude, that the moment of our firſt beginning to be men, which ought to bee the cheefeſt in account,being thus ſecret and obſcure, it is not poſſible to gueſſe or ayme by other meanes, which are not linked to the kinde or perſon of a man in ſo ſtreight affinity. The marke that onely reſteth and remaineth then, whereby the Prophets may direct their ayme, is the time of birth,which notwithſtanding is ſo ſhaken and aſſaulted by the greateſt Proctors of their owne decrees; as whē the child is borne

Reaſon comes onely frō God ſufficiently prooued.

The childe hath life long before the mother feeleth it to ſtirre.

Hab.7,22.

The time of birth is the Aſtrologers onely marke and ayme.

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and all things in that order that themſelues deſire, they cannot agree together, nor reſolue vpon the grounds which ſhould aſſure vs of a truth in the ſubſtance of the matter.

Haly goes about to proue the time of conception and natiuity to be the ſame, becauſe the Sun is euer at the birth, eyther in the ſeuenth, ninth, or tenth ſigne, from that wherein hee was when the childe was conceiued: as though we might not as well ſuppoſe a kinde of harmony betweene all times, becauſe the Sunne was neuer yet in any ſigne, from which he is not diſtant by ſome number of degrees at one time or other, and beſide, their baſe coniecture in this point, hath beene as oft diſproued as in any. Their other fancy, that whatſoeuer is the place of the Moone when we are conceiued, ſhall aſcend when we are born, is falſe, and ſo confeſſed and giuen ouer, both by *Haly* and diuers other of the beſt Interpretors.

Of the Sunnes being in certaine ſignes at a childes conception.

Againe, how many diuers accidents muſt flocke together, before we can deuiſe to take the certain minute of the birth of any man? For firſt, a skilfull perſon muſt be ready with his inſtrument, in the Chamber where the childe is borne, which eyther chanceth not at all, or very ſildome, in reſpect of baſhfulneſſe in men, to preſſe without regard, or vnwillingneſſe in women, to admit them without reaſon to that ſecret fellowſhip. Then muſt the parties view be ſtopped or impeached by no kinde of let or hinderance. Againe, the birth muſt not onely be by day, which is a narrow point; but withall the day muſt be bright and ſhining, without any Clouds to diſturbe the matter. Furthermore, vnleſſe their inſtrument bee very perfect and exact for the preſent minute, as perhaps it neuer is. *Auencodan* is of the minde, that *Ratio partilis hocoſcopi vacillabit*. Theſe difficulties are very ſtraight, and yet not comparable vnto others that may be remembred, for though the Dyall be moſt iuſt and true, and al the houres orderly diuided in the ſame; yet if the periods and points of halfe and quarter houres, and the ſpaces betweene both, be not as daintily directed and obſerued as the reſt, all comes to nothing. To this ſome anſwer, that they reckon not ſo much of the certaine minute, for ſince there are ſo many particles of time, wherein it is not poſſible for any man in certaine Countries to be borne, as appeareth by the cuſtome of Aſtrologers, who neuer almoſt caſt the birth according to the minute which is brought, but take a part of that which either goes before, or commeth after, it is not hard to finde it out by rules of their profeſſion; as though there were any Arte or Science vnder heauen to teach, *An res ſit facta, whether a thing be already done and perfected*, or to diuine *De præteritis*. Beſide, it hath beene often ſeene, that the minute which one Doctour putteth off, another ſetteth vp, though neyther of them both be found to reſemble other. I will not touch their *Circulum verticalem*, foyſted in of late to helpe a fainting cauſe, by *Regiomontanus*, and the freſh Aſtrologers, becauſe it is enough for vs to vnderſtand, that if the Stars and Planets might affoord as certaine fauours and diſgraces as they write: yet are

Diuers accidents flock together before the certain minute of any mans birth can be taken.

Many particles of time hindring the birth of children in diuers Countries.

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the termes of fortune, with the whorling of the Spheres, ſo violent & ſwift, as whatſoeuer in the laſt degree did promiſe good ſucceſſe, vpon the next remoue is turned to miſhap and miſery.

Common-wealths haue their priuate deſtinies as well as priuate perſons.

In like manner, as *Seleucus* ſaide, that Common-wealths as well as priuate perſons, had their priuate deſtinies; ſo they preſume to ſift and try them out by three ſlye deuices. Firſt, they take a kinde of marke or ayme by the ſhaddowes and ecclipſes of the greater lights, then by the ſtate or influence of all the heauens, when the Sunne entreth into the front of *Aries*; and thirdly, by report of the certaine minute wherein great Monarchies and Cities were eſtabliſhed. I am not ignorant that the Romane Idolaters (long before the time of Chriſt, and ſomwhat after) ſelected to themſelues a certaine day, by the terme and title *Dieі natalitiæ*, wherein they would haue ſacrifice made to the Gods, for the fauour of their firſt beginning, as if it were of a certaine birth; and yet not one of all their hiſtories which I could euer reade, deſcribes eyther the day or houre wherein the firſt ſtone was laide of that renowned City. We finde that *Romulus* cut off his brother, either for a very ſlender cauſe, or none at all, and that the morter of thoſe mighty wals was at the firſt beſprinkled and tempered with blood: but touching other obſeruations, reports of hiſtories are ſilent.

Princes haue bene more preciſe about this point, then Common-wealths, as appeareth by the bloody tragedies of *Pharao*, *Antiochus*, & *Herod*. Of which three, the firſt vpon his birth-day, cauſed his Baker to be hanged by the necke, *Gen.*40,20. The ſecond commanded that all the zealous *Iewes* which would not put on Iuie garlands at the ſacrifice of *Bacchus*, ſhould be put to death, 2 *Mach.6.* And the third, at the requeſt of a dancing skit, ſtroke off the head of S. *Iohn* the *Baptiſt*, *Mar.* 6,21. It hath bin euer counted not onely lawfull, but expedient and requiſite, to celebrate the benefits of God vpon certaine dayes, for the faſter printing them within our memories, of which ſort were the feaſts of *Paſſeouer* and *Tabernacles*, by preſcript of *Moſes* his law. The keeping and obſeruing of thoſe dayes religious and holy, wherein both *Heſter* and *Iudith* (by the mighty worke of God) redeemed their poore Countrimen from the yoke of ſeruitude. After this, *Feſtum Encæniorum*, which was holden by our Sauiour Chriſt himſelfe, and now with vs the feaſt of *Chriſtmas*, *Eaſter*, *Pentecoſte*, *&c.* But as theſe haue no mixture of the *Pagan* rites, no more can they bee vouched in defence of dayes wherein the Planets are conſidered.

The daies of Gods benefits alwayes allowed to be celebrated religiouſly.

Many write the Chronicles of *Venice*, and deſcribe the yeare wherein the people began firſt to aſſemble in that ſtreight for ſuccour in a ſtormy time. As many write of *Switzerland*, and other Countries that are ruled in that ſort: but none that I can finde, obſerue the minute of their firſt erection, as a marke or meane whereby to deeme of the ſtate of their proſperity. Onely *Paul Flerent*, noting two Conſtellations, vnder which the ſtate of *Florence* was refreſhed, after long and bloody warres, findeth them ſo croſſe and oppoſit one to another; as himſelfe

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is forced to confeſſe, that ſmall light of aſſurance may bee taken from the blaze of this Beacon. If our Aſtrologers diuine in generality of perils or diſeaſes, to fall out either in the North or South (as their crafty manner is) the world hath rather cauſe to ſmile then feare; becauſe the mutability of perſons, fortunes and occaſions in this vnſtable life is ſuch, as he that aymeth onely by that leuell of the Preacher, *Eccle.* 1, 14. *Vidi cuncta quæ fiunt ſub ſole, et ecce vniuerſa vanitas et afflictio ſpiritus. I haue conſidered all things which are brought to paſſe vnder the Sunne, & behold, all was vanity and affliction of the ſpirit, &c.* may glance at things with greater probability, then others that preſume with ſpectacles of pride, to looke into the ſecrets of Gods ſacred Ordinance. If they diſtinguiſh by particular alotting this miſhap or that to certain Prouinces (becauſe they lye more ſubiect to the ſignes wherein the Planets are at the time of their defect, or vnder the ſigne of their triplicity) the ground is falſe, becauſe it is not yet agreed vpon among the learned in this Arte, to what ſigne euery ſtate is ſubiect. It is a world to ſee, how *Ptolomy* and *Albumazar* skirmiſh one againſt another in this matter, whereupon the Schooles are altogether quartred & diuided into partialities. The like debate aroſe in olde time betweene Egypt and *Ptolomie*, one referrring that part of *Arabia* (which confineth vpon Egypt) vnto *Aries*, another *England* and *Germany*: ſo that how farre ſoeuer the Countries lye in ſunder, ſo farre are their iudgements from conſent and vnity.

No agreement as yet among the learned, to what ſigne euery ſtarre is ſubiect.

Some aſcribe a Prouince to the ſhoulder of a ſigne, another to the thigh, and after comes a third, who excludes the ſame from any part of it. A man would thinke that theſe were baytes enow to angle for vnlearned fooles: but yet the Proctors of this Sophiſtry ſuſpecting that if their skill were ſtinted within the limits of natiuities alone, it would decay their profite very much; haue deuiſed a new meane to make mẽ alwayes eager and deſirous of their furtherance. For ſo the minde of any man be ſtirred and incited from aboue (ſay they) to demand their iudgement touching any matters whatſoeuer, they preſume that therewithall the Stars and Planets are diſpoſed and marſhalled in a certain courſe, to diſcloſe the ſecret. Would any man ſuppoſe that learned Doctors could be thus farre ouerwhelmed with ſelfe-will, if their writings gaue not euidence againſt themſelues? Surely for mine owne part I would not thinke it credible, but like that wicked ſeruant in the Goſpell, they ſhall be both charged and conuicted by their owne authority. For put the caſe the thing which I demand, beeing eyther paſt, or ouerblowne before I aske (though vnawares to me) or vnpoſſible to be atchieued or obtained by any meane, in both which caſes it cannot be ſaide to haue *Originem vel cauſam in natura, An originall or cauſe in nature*; ſhall wee take the Planets to bee like *Sybillaes* tables, which repreſented to the ſences in a trance, whatſoeuer any mã (within his ſecret thought) could deuiſe or imagine? Hath God nothing elſe to doe, but to ſquare the figure of his Planets by the patterne of

An idle allegation, and as friuolouſly anſwered.

our

our fancy? Not ſo ſay they, neither can we warrant any certain anſwer to the point, ſauing when the minde is moued *Cælitus, From heauen*, to propound it to the party. Is this the tricke of it? Then let them teach vs firſt to make a difference betweene the fancies which are ſtirred vp frō Heauen, and ſuggeſted eyther by the diuell or the fleſh, which are alwayes ſleeping in our boſome, & almoſt at no time (without the grace of God) ſecluded from the working of their malice.

Compariſon of mens deſires with the reuealed will of God, in the glaſſe of a good conſcience.

The ſtraighteſt rule that I can finde, whereby to meaſure out this dainty difference, is by comparing the deſires of man, with the reuealed will of God in the glaſſe of a good conſcience: which if we doe, there is no doubt but the greateſt part of ſuch friuolous and fond demands as are propounded to the Doctors in Aſtrologye, ſhall be weeded vp as baſtard Planets, which were neuer planted by our heauenly Father, nor tooke any roote in the ground of godlineſſe. But put the caſe that Sathan were in ſleepe, and that the fleſh rebelled not againſt the grace of God; how proue they ſuch a ſtraight affinity betweene the thing deſired, and that which cauſeth the deſire, as (like the twins of *Hippocrates*) they muſt laugh and weepe together, or that the Planets rather muſt attend like pages, to content our humors? To this they anſwer, that the ſame force of the ſtars which concealeth what we deſire to vnderſtand, twitcheth vp our wiſhes and deſires to looke into the myſtery. As if the ſtars might not as well inſpire our mindes with vnderſtanding of the ſecrets which we ſeeke to know (if any ſuch thing were meant) as drag and hale vs vpward, without any warrant to be wiſer by the trauaile.

Aſtrologers iudge according to the minute of inquiry.

Beſide, if this were true, the figure ſhould bee ſet according to the time wherein we were eſpriſed firſt with this deſire: whereas Aſtrologers are wont to iudge, according to the minute of inquiry. And laſt of all we haue to note, that their excuſe of twitching onely, toucheth things which eyther are in preſent, or ſhall bee in time to come: whereas the Writers are not aſhamed to giue rules concerning things which are paſt long agone, and likewiſe which ſhall neuer be. Touching their abſurdities, which are almoſt as infinite as ſtars, if I ſhould vndertake to ſpeake, a volume were not able to contain the multitude. *Ptolomy* will allow none other reaſon, why the Moone ſhould bee the moyſteſt, and *Saturne* dryeſt among all the Planets, then becauſe one is next, another furtheſt from the moyſture of the ſoyle, &c. Which error, albeit very ſhame enforce a number of his Schollers, like the ſons of *Noah*, to conceale and ſhaddow with a cloake of reuerent regard; yet is the poyſon ſo farre ſpred, as it breaketh out into diuers of his other Treatiſes. Some hold the great coniunction to be betweene *Saturne* and *Iupiter*, which indeed were true, if theſe two mighty Planets (whoſe beames are vnited) were of one condition or property: but being ſo repugnant as they are, one muſt of force abate another, and therefore as well by this meeting, as of all extremes, *Omnia mediocria nihil ſummum expectamus*. They driue the floud in the dayes of *Noah*

Of the great coniunction betweene Saturne & Iupiter.

to

to ſuch a time as ſhould rather cauſe a flame, if Aſtrologye bee true: becauſe it chanced (as they write) *In medio triplicitatis ignea.* Or elſe we muſt be fayne to iudge of ſtarres, as we do likewiſe of dreames, that is, by their contraries.

Moreouer it is not vnknowne, how childiſhly not one or two, but all of them defend, that Planets vnder the beames of the Sun are parched or combuſte: as if they ſhold be greeued with a megrim in their heads, like men when the Sun ſhines ouer thē; or as if the Sun it ſelfe (which parcheth or offendeth nothing vpon earth, but *Materiæ vitio*) ſhould be ſo dangerous and hurtfull to celeſtiall bodyes, where is no defect of matter. Approching neere vnto the Sun, and neighborhood, in reaſon ſhould bee one of the cheefe cauſes of this parching whereof they ſpeake, and yet they thinke the Planets to bee of greateſt force, when they meete the Sunne *In eiuſdem minutijs, In the ſelfe-ſame minutes.* For example, they confeſſe that the Sunne offendeth no Planet, eyther in *Ariete* or in *Leone*, whereof one is his houſe, another his altitude, and why ſo? Forſooth (ſay they) becauſe it were a ſigne of inciuility for any man to offend his gueſt, or to triumph in his owne demeanes: as if thoſe ſtrict tearmes of humanity were obſerued among Planets, which are currant among men, or as if they ſpred their beames not by neceſſity, but by diſcretion. Planets vnder the Sunne are parched or combuſt.

I would gladly vnderſtand of theſe, whether they beleeue that influence diſtilleth downe from all the heauens, or from the Planets only? If from all, then likewiſe from the Sphere wherein the Planets walke, which all Aſtrologers neglect. If onely from the Planets, then good-night to *Nonum Cælum*, whereunto neyther Planet, Starre, nor any ſhining body can giue any vertue. In reſpect whereof, *Guido Bonatus* (againſt the greateſt part of the late Writers) denyeth flatly any thing aboue the eight Sphere, to pertaine to Aſtrologie. Becauſe at the comming of the Sunne into the ſigne of *Aries*, the yeare begins to change; they conclude the ſigne it ſelfe, and all qualities belonging to the ſame to be mutable. On the other ſide, becauſe the ſeaſon or the temperature of the ayre is not changed any whit, at the comming of the Sunne into the Lyon: all actions begun about that time (by their preſcript) are like to proſper and continue. Whether influence deſcendeth downe from heauen, or from the Planets onely.

They forbid vs when the Moone is in a fixed ſigne, to put on a new Garment. Why ſo? becauſe it is like it will be too long in wearing. A ſmall fault about this Towne, where Garments ſildome laſt till they bee payde for. But their meaning is, that the garment ſhall continue long, not in reſpect of any ſtrength or goodneſſe in the ſtuffe; but by the durance or diſeaſe of him that hath neyther leyſure nor libertie to weare it. No new Garment to be put on, when the Moone is in a fixed ſigne.

Belike one Veluet Gowne which ſerued firſt a Noble man of this Realme, and his Sonne after him for the ſpace of many yeares, was put on while the Moone was in ſuch a laſting ſigne: & yet I finde not, that eyther of theſe Lords were euer in diſgrace while the Gowne was in

wearing. I glance at theſe examples, onely to declare how little ſtore of ſound and perfect liquor, leaking Syues can hold, which are obtruded vnto gaſing fooles as veſſels of great honour. But *Quis menſus eſt aquas pugillo, aut cœlos palma ponderauit? Who hath meaſured the waters in his fiſt, or poyzed the Heauens in his hand? Eſay* 40,13. Who knowes by what meane the light is parted, which ſcattereth the eaſt winde vpon the earth? Who is the father of the raine, and who hath begotten the drops of dew? Out of whoſe wombe came the Ice, and who hath engendered the froſt of Heauen? Can we ioyne the ſhining ſtarres called *Pleiades* together, or diuide the circle of *Orion*? Can wee bring foorth *Lucifer* in his time, or cauſe the euening ſtarres to ſhine vpon the ſonnes of men? Can wee cauſe the lightnings to trudge at a becke, or to tell vs at their comming backe againe, that they are at our elbow? As if *Iob* ſhould haue ſaide, *If we do but gueſſe at things that goe by courſe and ordinary rule, how can we ſound the depth of myſteries that are profound and infinite? Iob* 38. No Calculator nor Aſtrologer by their Ephemerides, but bleſſed Angels by the gift and ſpirit of almighty God, ſet vp the figure of the birth of *Iſaac* and *Sampſon*. Of this kinde was *Gabriell*, when he deliuered the ioyfull tydings to the bleſſed Virgin of her Sonne, and what ſhould be performed by his hand, *Luke* 1,3. So was that other Angell which aſſured *Zachary*, that not onely in his latter dayes hee ſhould haue a ſonne, *Sed et multos natiuitate eius gauiſuros, That withall* (in reſpect he ſhould prepare the paſſage of our Lord) *a number ſhould reioyce in his nativity, Luke* 1,14.

If we but geſſe at things that goe by courſe, we cannot ſound the depth of profound myſteries.

Theſe were indeed the ſound and lawfull Prophets, others are but counterfets, and not worth the reckoning. For how were it a parcell of Gods high prerogatiue, *Annunciare futura antequam eueniant. To foretell things future, before they come to paſſe*, or to ſend downe plagues and croſſes, *Quorum ortum non videbimus, Whoſe fountaine or originall we ſhall not ſee*; if euery Sphere were like a globe of Oracles. What certaine ayme or leuell can they take by rouing Planets, when the marke whereby they take the ſame is moueable? *Occumbet ſol ſuper prophetas, et obtenebrabitur ſuper eos dies. The Sunne ſhall ſet vpon the Prophets, and the day ſhall waxe darke ouer them, Mich.* 3,5. Againe, the Sunne ſhall bee ecclipſed, *Et retrahent ſtellæ ſplendorem ſuum, And the ſtarres ſhall draw backe their beames, Ioel* 2,10. *God ſhall giue charge to the Sun, and he ſhall not riſe, and ſhut vp the Stars vnder his ſignet, Iob* 9,7. *The glory of the Heauens ſhall melt and waſte away like a ſmoake, and as a garment ſhall they be conſumed, Eſay* 51,6. *Inſtead whereof wee ſhall behold the ſigne of the Sonne of man, Mat.* 24,29, (wherof *Ptolomy* gaue neyther light nor warning in his tables) what ſhall it then auaile Egypt to clamber vp to the tops of hils? or why ſhall *Aſſyria* be preferred any longer before other Countries, for the plainneſſe of her Champion? What a ſimplicity wil it bee reputed in the people *Hermanduri* and *Catti*, in thoſe dayes to dreame? *Eos maxime locos propinquare cœlo, præceſque mortalium nuſquam proprius audiri, That thoſe Mountaines approach neereſt to the Skie,*

Eſay 42,9. Eſay 47,11.

Diuine examples for further confirmation of this point.

Strab. lib. 16.

Cicero de diuin. lib. 2.

Tacit. An. l. 3.

and

and that the ſutes and prayers of vs mortall men, are not any where heard neerer by the Gods, &c. *Lactantius* and others of the learned Fathers, haue ſo paſſingly confuted theſe conceites, as I may bee bold (vpon ſo cleare a conqueſt) to conclude with the Preacher, Eccl. 37,18. *Animam viri ſancti magis enuntiare vera, quam ſeptem circumſpectores ſedentes in excelſo ad ſpeculandum, That the ſoule or ſpirit of one godly man doth rather vtter truth, then ſeuen gazers ſitting in high places to behold, &c.* We repaire not to the Prophets for light of any thing more ordinarily then of our ende: and yet the Scriptures witneſſe, *That it ſtealeth vpon vs priuilie like a theefe in the night*, 1 Theſ. 2, without any warning till death bee within the doores. To this ende, that we may bee alwayes ready *with Oliue branches in our hand, hauing our loines girt, and the lampe of charity burning in our hearts, to meete with the Bridegroome, Mat. 25,3. Neſcit homo finem ſuum, &c. No man knowes his ende, Eccl. 9, 12.* but as a fiſh is caught with a net, and Birds with a ſnare, ſo are men attached alſo by this bayly errant, who neuer returnes the Writ with a *Non eſt inuentus.* The Angell (vnto whom it pleaſed God to reueale many things) could giue no gueſſe at life, 4 Eſd. 4,52. *Elizeus* knew no more (concerning the widdowes ſonne) then was reuealed. *Dauid* though he were a Prophet, as appeareth by his demand (who knew whether God would grant life to his little ſonne or not) was not priuy to the ſecret, that is, whether he ſhould periſh or recouer, 2 Reg. 12,22. *Ezechias* had none other light of his recouery, then was imparted by Gods holy meſſenger, Eſay 38,1. And there is no doubt, but if *Ieroboams* Calues could haue aſſured him whether his Sonne ſhould liue or dye, he would neuer haue ſent to the Prophet *Ahias* in *Siloh*, 3 Reg. 14,3. S. *Peter* was not ſuffered to know the date of S. *Iohns* life, Iohn 21, 22. ἴστι βροτῶν γὰ κλεῖθ' ὅπως ἕκαστα. *For no man knowes the certaine bounds of his prefixed ende,* ſaith *Pindarus, or whether he ſhall cloſe his eyes with happineſſe.* Which differs little from that ſentence of S. *Iames*, chap. 4, 14. *Ignoratis quid erit in craſtino, &c. You know not what ſhall chance to morrow,* for our life is a vapour. And therefore albeit King *Lewis* the eleuenth beſought a certaine godly man called Father *Robert* (who liued more then 35. yeares in continuall prayer and ſequeſtration from the world) to prolong his life, ſuppoſing that his vertue might obtain ſome further grace at the hand of almightie God: yet the good man anſwered the King with great temperance and modeſty, *That it was a better courſe to diſpoſe himſelfe entirely to the way of all fleſh, then to looke backe with Lots Wife, or to contend againſt the will of God, who diſpoſeth both of life and death, as ſeemeth beſt to his heauenly wiſedome.*

More power of truth in one godly perſon, then in all the ſtarre-gazers together.

Nothing knowen by the Prophets, but what was reuealed to them

Ode. 23.

Phil. de com. in Iud. 11.

Moreouer, the Diuines of that age lamenting the Kings ouer-great deſire of life, which though it could haue obtained reſpite for a time, muſt ende at laſt; perſwaded him in the preſence of his principal Phyſition *Coctier*, not to plant his confidence in helpes of Phyſicke with King *Aſa*, nor to flutter on the ground with Pyes and Iayes; but as *Chryſoſtome* willeth vs, like Eagles to aſpire and mount vp to the Skies, 2 Par. 16.13.

and ſtretch our hands to him, who is able onely to abate and mitigate extremities. If then neyther Angels, Princes, Prophets, nor Apoſtles can tell more concerning matters of this kinde, then it pleaſeth God to publiſh and reueale by meane of extraordinary grace: what ſimple fooles are we to think that more may be diſcerned in an Ephemerides, which was deuiſed by the wit of man, then attained by perfection and integrity of life, which only commeth by the grace of the diuine goodneſſe?

Our reaſon leadeth vs to iudge of ſuch effects to come, as participate *De natura communi*, as that one man ſhall beget another, and ſo foorth in other things: but when this generality is reſtrained and contracted to particular conceites, as whether this man ſhall beget a childe of this or that complexion and quality, &c. We cannot finde out any certaine hold in nature, whereupon to ground or ſettle our diuinings of ſuch matters, for it is one thing to conceiue a man (as the Logitians ſpeake) in *Specie*, that is in kinde, which neuer fayles, *Niſi natura impediatur*, *Vnleſſe nature bee impeached in his courſe*, and another thing to treate of him as he is *Circumſcriptus his vel illis accidentibus*, *Circumſcribed with theſe or thoſe accidents*, *as learning*, *courage*, *perſonage*, *&c.* which are neyther inſeparably tyed to nature, nor to any other cauſe that is beneath or aboue the Moone, excepting the prouidence of God alone, of what kinde or degree ſoeuer. Before we preſume thus farre, we muſt make account to perſiſt vnchangeable for euer in one ſtate of health, ſtrength, courage, wiſedome, perſonage, &c. Beſide, wee muſt bee ſure that none of all the meanes and middle cauſes whereby thoſe qualities were bred and wrought in the parents themſelues, bee altered and put out of the former ſtraine, or elſe to diuine in this ſort, is a thing vnpoſſible.

No certaine hold in nature whereon to ground our diuining in direct matters.

CHAP. XV.

Concerning Experience, and whether it is to be credited, as a true guide in this Arte, or no.

THe Proctors and Abettors of this Arte, alledge Experience as a truſty and moſt certaine guide to bee regarded and beleeued in theſe matters. For if the ſtrangeſt accidents that euer were (ſay they) as that of *Noahs* floud, of the death of *Cæſar*, of the birth of Chriſt, &c. haue chanced at ſuch time as *Iupiter* & *Saturne* were conioyned in *Cancer*, *Scorpio* & *Piſces*: it is a ground whereby we may preſume, that when we ſee the like reuiued in this age, ſome ſtrange euent is not vnlike to follow. To this argument I could make anſwer eaſily, by ſtanding vpon defence of their account, which prooue the greateſt part of Writers to haue erred in the reuolution of thoſe accidents. But becauſe it may be,

Coniecture by precedent ſtrange accidents, of the like to follow.

be, that ſometimes a certaine meeting of the Planets may fall out, and chaunce before a ſtrange euent, whereof it is no part nor parcell of a cauſe; I rather chuſe by generality of reaſon to refell their grounds, thē by oppoſing or excepting to this point, or that alone, to leaue the reſt vnſatisfied. Experience is onely, *Iterata eiuſdem euentus obſeruatio*, but this can neuer be, becauſe one and the ſelfe-ſame conſtellation or face of heauen, in all reſpects which hath beene once, is neuer ſeene againe, therefore there can be no certaine rule for their experience.

The Doctors panting (as men almoſt out of breath) with this ſtraite grype, apply their vttermoſt endeuour to conceale and ſhaddow the diſgrace thereof, by ſuppoſing that it is enough for the greateſt Planets to concurre, though the reſt be neyther vnderſtood nor numbred. But this reioynder will not ſerue. For firſt theſe greater Planets which beſtow their influence according to the [illegible] which they finde, cannot be ſaide at both times to worke one effect: becauſe the matter whereupon they worke, is not prepared and diſpoſed in one and the ſelfeſame manner.

That the greateſt Planets may concurre, though the reſt be neuer vnderſtood.

Againe, as well may we defend the muſicke of two ſtrings, to make the ſame Conſort in playing of a Pauine; or two ſimples only to work the ſame effect, in compounding a receite which many drugs and ſimples do, as that two Planets, whereof neyther can bee worthily compared to the Sunne, are able to performe as much as all the reſt in general. For that which commeth from the vertue of one Planet, may be called one effect, but that which riſeth and proceedeth from an vniuerſal mixture, is another; and as it is one ouer-ſight that *totum* is not any way conſidered in this, ſo is yet a greater, that the parts are not ſo matched, entermixed and compounded in *Eodem toto*, as they were in that other figure. Aſtrologers themſelues confeſſe the vertue of one Planet to be much encreaſed or abated by the beames of another, which being true according to the grounds of their owne deuice; how can we think that their effects are one, whoſe ſignes, aſpects, and qualities are found to differ? We may compare the generall and vniuerſall influence of ſtars, to *Hiempſales* Fagot, which could not be broken while it held together, but fell quite in ſunder when the band was looſe: Or to the perfect trempe of armour, which will neuer waxe hard, while the leaſt thing that is needfull to the working and compounding of the ſame doeth want; Or to a medicine that worketh in a diuers manner, where the certaine order and preſcript of Phyſicke is not kept; Or to the Lanterne of the Church of *Elie*, which beeing built according to the true proportion of Geometry, is more ſhaken by the tolling of one Bell alone, then by ringing of them altogether.

If any vrge againſt me, that by Phyſicke we may deeme of two diſeaſes that are not alike in all degrees; they muſt bee tolde againe that the caſes are not like. For where the paines are ſenſible and certaine, they may ſoone be ranged to the generall preſcript and courſe of Arte; but in the matter of the Planets, almoſt all things are concluded by imagination.

Of iudging by Phyſick of 2. diſeaſes which are not alike in all degrees.

imagination. Againe, the ſimples which are ſeene and vnderſtood, may be vſed and applyed with skill, but beames of Planets are ſo maſhed and confounded in one blaze of light, as wee can neyther finde the vertue by the beame, nor diſtinguiſh one from another by the manner of their influence. I am not ignorant beſide all this, how prone and willing diuers are by nature, to make images agree (for pleaſing of a certaine mood) which differ much. For proofe whereof wee are to note, that almoſt nothing can fall out ſo wide from any former ayme, but we will make it ſutable with dreames or fantaſies of the night, in ſome one point, if not in more, and by one peeuiſh ſleight or other. But that rule of *Cicero* is moſt fit to be regarded in this caſe, *Rationibus & argumentis aportere non euentis, &c. That we muſt prooue by reaſons and approoued arguments, not by euents, how things accord or diſagree.* And that of S. *Auguſtine* likewiſe, reiecting all degrees and kindes of methods whatſoeuer, as ridiculous and vaine, whereby things were not obſerued vpon the triall of their proper force: but men by noting & obſeruing properties, which were neuer in the things themſelues, but in their owne conceite, would needs inferre a conſequent without experience. Thus firſt I proue, that becauſe there neyther is nor can be, *Iterata obſeruatio*, therefore all pretences of experience are but veyles and ſhaddowes of abuſe, and that where vertue muſt bee drawne from many cauſes, it auaileth little to be learned in the ſtate of one, according to that maxime of the Ciuill Law, *Quod omnes tangit ab omnibus debet approbari.*

De doctri. chriſt. l. 2. c. 24

Now will I giue another note of no leſſe importance then the firſt, that althogh the Planets hold their places, caſt regards euen as before, and vniuerſally the face of heauen were at the caſting of the ſecond figure, as it was in all reſpects, which is as much as they require to be cõfeſſed, for the proofe & warrant of their owne direction: yet can this further & auaile them very little, till they proue withall, that in the firſt example when things were diſpoſed in this forme, it was not poſſible to finde out a more likely cauſe, whereunto the fortune which ſucceeded afterward, might haue bene aſcribed with more probability. The Sun is in the middle of the Heauen when the clocke ſtrikes twelue, & yet no wiſe man will conceiue that the ſtriking of the Clocke is any meane to raiſe or aduance the Sunne to that height of maieſty.

A ſecond reaſon as mainly importing as the firſt.

It chanceth ſometimes to thunder about that time and ſeaſon of the yeare, when Swannes hatch their young: and yet (no doubt) it is a paradox of ſimple men to thinke, that a Swan cannot hatch without a crack of thunder. I knew my ſelfe, a Lady, which deſiring much to ſee the manner of an eclipſe, was preſently tormented with a greeuous fit and paſſion of the mother: but a good Phyſition conſidering how many women looke vpon the like, without either perill or offence vnto their health, would attribute the cauſe of her infirmity, rather to the colde ſhe tooke, then to the thing ſhe feared. It cannot be denyed that vpon the gueſſes which were made by the flight of Birds, and bowels of

That a Swan cannot hatch her yong ones without a crack of thunder.

of brute Beasts, some things fell out (at sundry times) according to the Prophets ayme, thogh not by mean or influence of those things which were fondly supposed to bee causes. The Romanes tooke the crowing of a Cocke, for an abode of victory, though no Philosopher bee ignorant that this proceedeth of a gallant lustinesse vpon the first digestion. The crowing of a Cocke, a signall of victorie.

Againe, the flight of many Crowes vpon the left side of the Camp, made them very much affraide of some bad lucke: *As if the great God Iupiter had nothing else to do* (saide *Carneades*) *but to driue Iacke Dawes in a flocke together*. For my part, I make no doubt but the diuell (who longed so much for leaue to rush into a filthy heard of Swine) was as conuersant among the Fowles, & alwayes drew thē to that side which serued best to blinde the peoples eyes, and sinke them deepest in the poole of incredulity. But most strange it is, that diuers (of the wiser sort) were content to thinke, that entrailes of brute Beasts were tables, wherein their Diuiners might descry the fortune of the Commonwealth. Secondly, that not the bowels of all Beasts were thought to be of equall vertue to giue out this light; but of those onely which were alotted and appointed to the sacrifice. Thirdly, that those entrailes drew their vertue, *A diuinitate per totum orbem diffusa*, *From diuinity spred ouer all the world*. And last of all, that albeit the bowels of the Beasts, neuer so entire and sound before the flight of Fowles, or the sacrifice solemnized: yet the latter suddenly became corrupt, and the Fowles diuerted from their course (in the turning of an eye) to reueale the destinies. As if nature must receiue a wound, before shee giue vs warning of mishaps to come, or all the droue of Oxen should as well want Liuers, as that one which is appointed for the sacrifice; if their entrailes might be searched throughly; or as if some-what might consume to nothing, rise of nothing, or bee changed in an instant, which were repugnant to their owne Philosophy. But let Egypt and *Pamphilia* beleeue of Birds and Cages what they list, let Egypt the first parent of Astrologie suppose, *Volatibus auium cantibusque, tanquam signis certissimis res futuras declarari*, *That by the flight and songs of Birds, as by most certaine signes or tokens, future chances are declared*. It is enough for me, that the wisest King that euer was, allowes no difference at all betweene those that apply themselues to lyes, that are fed with winde, and follow whisking Birds, Prou. 10, 5. In another place, such persons are affirmed *Aestimare quod ignorant*, *To value or consider what they doe not vnderstand*, *Prou.* 23, 7. And the Prophet *Baruch* accurseth them in the name of God, *which seeke to dally or deceiue the people with the Birds of Heauen, &c. Baruch* 3, 17. Diuiners descried the commonwealths fortunes, by the entrailes of Beasts. De diuin. lib. 2 The people cursed that deceiue men with the birds of heauen.

If then the same consent of Planets will not serue, so long as we can finde a better and a neerer cause then that, from whence to draw the reason of euents; I must adioyne a third prouiso, for the clearing of all scruples in this point, which is, that forasmuch as often times the proper and true causes lurke, when the false and counterfet appeare more bright

bright and euident in outward ſhew, we may not reſt contented with this obſeruation alone, that after ſuch an Eccliplſe, the *Germanes* were infeſted and incumbred with ciuil warre, nor that the wit of man could not diſcouer any plainer or more likely cauſe of ciuill war at that time, then the danger of Eclipſe, vnleſſe they giue a reaſon therewithall, why ſuch a cauſe ſhold breed the like effect, or at the leaſt make proofe that nothing hindereth in nature, why one of theſe may not beget and breed another, otherwiſe there can be neyther ayme nor probability by the coniecture. For example, at that very time wherein the ſteeple of a Village called *Tenterden* in *Kent* was built, the Hauen of *Sandwich* began firſt to barre and fall into decay. If we looke into the ſtate of times, they differ not a minute, as olde men report. If into the cauſes that might begin this alteration, albeit the building of the ſteeple were not very like to hurt the Hauen; yet was there nothing elſe that might abuſe their ſence. And all this notwithſtanding we count him little better then a foole, that vndertooke to draw the reaſon of decay, from the building of the ſteeple. Three Elmes were ſet vpon the hill by *Sandy Chappell*, at the birth of King *Edward*. A Gentlewoman (of mine acquaintance) bare foure children vpon foure Eaſter dayes together. An Eagle tooke off *Tarquins* Cap, and ſet it on againe, before he were admitted to the Regiment of *Rome*. All theſe were ſignes concident, both to the times and to the things which came to paſſe: and yet becauſe there is no reaſon to deriue them from ſuch empty ſhowes, as haue not (as I ſaide before) *Rationem cauſæ & effecti*, no man will allow the gueſſes that are collected in that manner.

A familiar example of very groſſe & palpable folly.

Three eſpeciall notes deſeruing obſeruation.

But ſome will aske, how if there be no certainty in this diuining by the ſtars, how it comes to paſſe then that Aſtrologers ſhould hit ſo right vpon a miſchiefe diuers times? Whereupon I may reioyne by a counter demand, how it were poſſible for them to ſwerue ſo groſſely, and to lye ſo many times, if their Arte were plaine and euident? Sauing that as *Chryſoſtome* noteth very well, *Our manner is to praiſe their chance, and ouer-ſee their errors*. It is reported by *Cornelius Tacitus*, that Aſtrologers (in his time) found a very fine excuſe for their manifold eſcapes, which was, that albeit the chances of our life were prefixed and determined in the firſt minute of our liues: yet men (for want of cunning) ouerſhot the point, and miſtooke the certaine grounds of their owne profeſſion. As though they ſhould acknowledge that it were an Arte, but vnderſtood by none; which kinde of Alchimy hath coſt more crownes, then the golden Quinteſſence it ſelfe were worth, though the matter (in reſpect whereof the melters blow ſo many ſmoking coales in vaine) were affected to their liking. But true it is, that they which (for the moſt part) ſhoot moſt wide and farre from ayme, may drib (once in a day) by chance into the ſpell, and ſtarre-diuiners are not ſo voyde of all good hap, but they may ſpeed ſometime by fortune, when their cunning faileth them.

How Aſtrologers excuſed their manifold eſcapes.

CHAP.

CHAP. XVI.

Of ſtrange Euents, which follow after Comets and blazing Starres.



Ext to the ſhaddowes and pretences of experience, which haue beene metre withall at large, they ſeeme to brag moſt of the ſtrange euents which follow (for the moſt part) after blazing Starres; as if they were the Summoners of GOD, to call Princes to the ſeate of iudgement. Firſt therefore, let vs looke into the nature of a Comet, & afterward into the reaſons, by the force of which it is ſuppoſed, that the ſame ſhould portend plague, famine, warre, or the death of Potentates. Some tooke the Comet to haue beene a Starre ordained and created from the firſt beginning of the World, *Ad pranunciandum malum, To prognoſticate miſhaps*. And of this minde was *Seneca*, whom becauſe he neyther bringeth reaſon nor example, but his owne bare word; I referre to thoſe vnlearned Schooles, in which *Seneca* will be taken & accepted as a ſound authority. *Nos talem conſuetudinem non habemus, neque Eccleſia Dei, For we haue no ſuch cuſtome, nor the Church of God*, 1 *Cor.* 11, 16. *Strabo* thought it was a ſtarre, inuironed with a thick and foggy Cloud. *Cardan*, a Sphere enflamed by the Sunne, the ſundry formes and diſpoſitions of whoſe beames, made *Caudam vel crinem, &c.* as the ſubiect was prepared for the purpoſe. *A Deo naturale eſt magis noua quam magna mirari, So naturall a thing it is to gaze on things that are rather ſtrange then wonderfull.* *Ariſtotle*, whoſe reaſon and authority I reuerence, and preferre before the reſt, conceiueth the matter of the Comet, to be a paſſing hot and dry exhalation, which beeing lifted vp by the force and vertue of the Sunne, is afterward enflamed, partly by the element of fire vpon which it bordereth, and partly by the motion of the heauens which whorleth it about, &c. Thus farre the Planets haue no dealing with a Comet, otherwiſe then by lifting vppe the matter of the ſame: and yet none otherwiſe then of hayle and ſnow, &c. which notwithſtanding none of them admit as ſignes or tokens of calamity.

The opinion of Ariſtotle concerning the marter of a comet.

The Prophets Aſtrologicall, finding their ayme quite excluded by this meane, ſuppoſe that *Saturne* hauing bound *Meatus terræ, The paſſages, and* (as it were) *the arteries and veines of the earth*, is the firſt cauſe of conceiuing fumes, which after they haue once aſcended, he begins to thicken with the like effect, that *Mars* may giue fire to the peece, and enflame them with the match of his indignation. The difference betweene Aſtrologers and *Ariſtotle*, conſiſteth in this point, that vvhereas the Philoſopher could not eſpie or finde out any other effect to bee vvrought by them, then vvindes and drought; they ſpeake of plagues,

The difference betweene Ariſtotle and Aſtrologers.

mortality, and dearth, with a heape of miſeries. Thus from the earth riſe fumes, of fumes grow windes, which windes infeſt the fruites, the fruites the bodyes, and whatſoeuer elſe is ſubiect to their venome. Firſt therefore, if it may be lawfull to diſpute with *Ariſtotle* (whom I would rather follow as a guide in matters of Philoſophy, then controle as a perſon wandring beſide the way) it ſeemeth vnto mee, that albeit the fumes (hauing receiued by the Sunne a deepe impreſſion of heate) are enclined and diſpoſed to aſcend; yet I can ſee no reaſon to beleeue that this conceyued heate ſhould continue any longer then till it meet with a greater colde, which is neuer wanting in *Media ætis regione*. Beſide, it is the property of any fume, by ſo much as it mounteth higher, to become more weake, and ſo to waſte away by degrees, till it bee diſſolued into ayre, and conſumed altogether. Againe, imagine it aſcend vp to the higheſt part, we muſt preſume, that eyther it is thickned by heate or colde. Now by heate it is not, in reſpect the matter is ſo thinne; And by colde it cannot, for the perpetuity of motion. I know that heate alone is able to enflame *Corpora ſoluda*; but thoſe that are more thinne, as ſmoake and ayre, waxe colde by ſtirring too and fro, which nothing prooueth more directly then the common vſe of Fans, wherewith the Ladyes vſe to coole themſelues in the greateſt heate of Summer. Againe, if a blazing ſtarre be like a mount or maſſe of fumes congealed in a lumpe, and the matter is no ſooner hoyſted vp, but like a lumpe of flaxe it taketh flame: how chanceth it that no part of this burning *Aetna* caſteth any blaze, till all be ſet on fire at once? For neyther any cauſe materiall or efficient, neyther time nor place may be ſaid to want for the purpoſe.

The property of any fume, by high mounting to become weake and conſume away.

Example of Fans wherewith Ladies coole themſelues in Summer.

If they burne and are not ſeene, why waſte they not? If they waſte away, how riſe they to the maſſe of a Mountaine? Beſide, the proper forme of fire is in manner of a *Piramides*, whereas the Comets fall, and reſemble nothing leſſe then that kinde of figure. It were ſtrange alſo, that this mountaine ſhould neyther come of outward heate, nor leaue any greater heate behinde. *Eliciente, Sole mittente terra excipiente aere.* When the ſoyle deliuers fumes, the Sunne drawes them vp, and the aire receiueth them. Moreouer, why ſhould not other fyrie Meteors, as *Candela ardens, draco, volans ſtellarum traiectiones, Glancing or ſhooting of the Stars*, which happen almoſt euery night in one place or other, portend like miſhaps that Comets do? Becauſe, althogh they ſeeme to differ in their forme, yet are they framed and compounded of one kinde of matter, which their great God *Ptolomy* perceiuing, gaue allowance vnto them likewiſe of ſome ſtrange effects, when the manner of their glancing is obſerued.

Comets differing in their forme, are yet compounded of one and the ſame matter.

Mizaldus, a great Doctor of that Schoole, proceedeth further in this point, ſuppoſing that diuerſity of colours in the Clouds, is cauſed by the ſundry vertues of the Planets in their ſingular effects, and addeth further, that himſelfe by diligent regard and looking to thoſe thinges, hath attained to the knowledge of ſome matters of great moment. As

if

if the meaneſt Sophiſter in *Cambridge*, could not proue vnto the greateſt *Rabbies* of Aſtrologye, that the Clouds are onely certaine wateriſh exhalations, expreſſing diuers colours, as they lie to the beames of the Sunne, but voyde of any deeper or profounder myſterie. If they that will diuiue of the fortune of their friend, by the perfect minute of their birth, or of the Comet by the firſt appearance, muſt bee certaine and aſſured of the time: I would be glad to know by what infallible & vndoubted rule the Prophets can direct according to the certaine time, when the Comet is not ſeene by day? And againe, ſince Comets both encreaſe & decline by degrees, which appeareth notably by that which *Seneca* reporteth of one after the deceaſe of *Demetrius* the King of *Syria*, and by thoſe likewiſe which in our owne time we haue ſeene; Let any one of them deliuer a good reaſon, why they rather deeme of Comets after they are buſhed, and haue blazed in their greateſt ruffe; then as we gueſſe at infants by their firſt originall? I could adioyne to this, that diuers Comets haue not ſhewed themſelues in twelue or foureteene dayes together, after the time of their firſt appearance, by reaſon of foule weather: during which ſpace of diſcontinuance, becauſe it is not certaine (as they write themſelues) what changes haue ſucceeded in the thing, therefore it is not poſſible for any man to diuine or gueſſe by Arte, what euents ſhall follow.

Concerning the diuining of friends fortunes, by the perfect minute of their birth.

As for their experience of many Comets, that haue brought foorth one effect. I anſwer firſt, as I did before, that a Comet of the ſelfe-ſame kinde (in all degrees) can hardly come againe, or if it could, yet neither ſtore of matter which ſhould nouriſh or abate it, nor the middle cauſes which may further his effect, are alwayes the ſame. And therefore to conclude or make account, that thus and thus things ſhall fall out before they come in proofe; is as if a Generall ſhould determine with himſelfe (before he come before a Towne of warre) to finde the fitteſt place for battery the firſt day of his ſafe arriuall there, the next day hauing planted his great Ordinance in the ſtrongeſt place, to batter till he make a breach, and the third day to giue a ſharpe aſſault, to apply the ſcaling Ladders, to enter and to ſpoyle the Cittizens, without regard of any valour on that other ſide, or counter ſtratagem that may be vſed, eyther to cut off, or (at the leaſt) to hinder and delay their enterprize. For if the paine & hazard were not greater in executing with the Sword, then plotting with the Pen; neyther the Conquerours of olde time, nor the Colonels of this, ſhould haue deſerued halfe the praiſe which the world affoordeth them.

Allegation of many comets which haue brought forth one kinde of effect.

Paine and hazard more in performing with the ſword, then plotting with the Pen.

Againe, the Comets differ ſo much in the qualities of their effect, as we know no more againſt which to prouide or arme our ſelues, thē the ſtate of *Athens* did, which being warned by *Apollo* to preuent λιμον, which word imports both *Plague and Famine*, as it is propounced in the Greeke; miſtruſted what was furtheſt from their harme, and ouerſaw the perill, which in very deede was imminent. Furthermore, all Comets chance not at one time nor in one place, neyther haue they

one period of ending or continuance. They differ alſo in their figure, motion, and quantity, the leaſt of al which circumſtances may deceiue the Prophets aime, and bring foorth ſome ſtrange effect that is leaſt looked for. But the ſureſt way to ſhake their painted bulwarke of experience, is by making plaine, that neyther Princes alwayes dye when Comets blaze, nor Comets euer blaze when Princes dye: whereas it ſtandeth them in hand (which will deduct a certaine ground from the ſequell of euents) to prooue, that neyther thoſe euents fall out by any other meane, neyther fayle or miſſe at any time whenſoeuer the ſame cauſe doth goe before, which ſhould direct and leade them to their iſſue.

Princes do not alwayes dye when Comets blaze, nor comets euer blaze when Princes die.

Touching the firſt point, whenſoeuer any man can ſhew that a Prince or Potentate hath dyed vpon the blazing of a Comet, I wil firſt encounter him, by prooving that the like euent hath chanced oftentimes vpon the glaring of a Rainbow. Secondly, by giuing a more likely reaſon of the Princes death, then the bluſh of a Comet, in which caſe *Cedendum rationi potius quam fantaſiæ*, ſince the wiſeſt & beſt learned men aliue may ſwerue τὰ μὲ ὅλως ἀγνοήσαντες τὰ δ κακῶς κεκρικότες τὰ δ ἀμελήσαντες γράψαντες *By careleſſe writing in ſome points, miſdeeming in ſome, and being altogether ignorant in others*. Thirdly, we cannot finde that any Comet blazed before the death of *Ferdinand* or *Maximilian*, both famous Emperors of this time wherein we liue, nor before the death of two French Kings, of the King of *Poland*, the great *Turke*, of two Princes, & two Queenes of *Spaine*, of a Pope *Don Iuan di Auſtria*, a Count *Palatine*, a Duke of *Brunſwicke*, and diuers other of like quality. None before the maſſacre of Saint *Bartholmew*, none before the great plague, wherwith *Thucidides* reports almoſt the third part of the world to haue beene ſwept away. None before the like in *Plinies* time, and of late dayes in *Venice*, *Poland*, and ſome parts of *Germany*. None before that horrible inuaſion, whereby ſo many men and women were ledde captiue out of *Poland* by the *Scythians*. None before the loſſe of *Cyprus* & *Goletta*, the ciuill wars of *France*, the drowning of ſome parts of *Holland*, the deſolation almoſt of *Flanders* and *Brabant*, the quaking of *Ferrara*, with a number more, which it greeueth & irketh a good mind to touch: although they ſerue moſt fitly to diſproue their rules, which alwayes make the Comets eyther cauſes or fore-runners of ſo manifold and deſperate extremities.

No comets ſeene before many notable accidents.

Laſt of all, it were againſt the grounds aſwell of reaſon as of arte, to make a rule vpon a doubtfull proofe, or to ſuppoſe that euery Comet is a meſſenger of ſome miſhap, when not onely *Pliny* reporteth that which ſhined at the playes of *Auguſtus*, to haue beene moſt fortunate; but beſide a number that profeſſe the faith and knowledge of the ſtarres likewiſe (to win more credite to their Art) haue giuen abroad, that the birth of Chriſt was ſignified, and in a ſort prefigured by that happy Comet, for (in any wiſe) the change and alteration of old rites, muſt be one particular effect of the blazing Comets. Thoſe of the yeares

It is againſt the grounds of reaſon & arte, to make a rule vpon a doubtfull proofe.

years of our Lord, 1097. and againe, 1506. brought ſuch aboundance of all things, and prices to ſo low an ebbe, as the ſtories haue recorded them for monuments and mirrors to poſterity. I could ſay the like of others which haue bene ſeene, *An. Dom.* 1555, 1556, 1557, 1558. after all which yeares, nothing chanced that ſhould driue a man to ſeek out any cauſe aboue the common reach, and therfore I allow the diligence of *Gemmafricius*, taking notice of as many good as bad effects, which haue ſucceeded after Comets. Aboue all the reſt, I muſt remember that (which appearing of late yeares in *Caſsiopea*) gaue encouragement to diuers Writers, to preſume vpon ſome things wherein it ſeemed to reſemble that which appeared after the birth of Chriſt. *Infideles in Chriſti caſtra tranſituros, That the Pagans would returne into the boſome of the Church.* So farre it was from portending any fearefull accident, that might affright the multiude. We reade of no more then two kindes of ſignes, Naturall and Artificiall: of the firſt kinde Comets are not; becauſe they neither cauſe the plague, as the South wind cauſeth raine, nor are effects thereof, as ſmoake is of fire, nor haue one common cauſe with the matter which they ſignifie, as the redneſſe of the skie doth ſignifie fayre weather; becauſe one and the ſelfe-ſame cauſe doth bring both redneſſe and fayre weather. On the other ſide, Artificiall they cannot bee, becauſe God hath not alotted any ſuch particular effect to them, as to the Rainbow, that is, to warrant and aſſure vs from a ſecond floud, therefore are they no ſignes at all of accidents that are to fall out and happen. But in the name of God, how can they vouch a probable or likely cauſe by blazing of a Comet, to procure the death of any Prince? &c. Marry ſay they, Comets are the cauſe of windes; windes bring exceeding drought and heate in *Ambiente ære*; this heate offendeth bodies that are moſt delicate and tender, by the manner of their bringing vp; this offence eyther breedeth ſickneſſe, by reaſon choller is enflamed, or deſire to warre: therfore Comets are the cauſes that great Princes are moſt like, eyther to fall into ſome dangerous diſeaſe, or to periſh in the brunt of battell.

As many good as bad effects haue ſucceeded after comets.

Two kindes of ſignes, Naturall & Artificiall, wherof comets neither are or can be.

How comets are alluded as cauſes of perill to Princes.

The beſt meane to diſſolue this falſe *Sorites*, is by diſproofe of euery branch and member of the ſame, that nothing may bee left to deceiue the ſtudious. Firſt therefore to begin with fumes and exhalations, it may be reaſonably doubted, whether any part or ſtrength of them remaine, to breed and bring foorth windes vpon the fading of the Comet. For ſince the fumes are not effects, but the very cauſe materiall whereby the flame is fed, as our Lampes are in like manner among vs with oyle: it ſeemeth vnto me by reaſon, that both the flame & fume ſhould quayle and make an ende together. But imagine that wee ſhould admit a reſidence of fumes, wherby the element of ayre wherin we liue ſhould be corrupted, tainted, and infected, to the peril of our health, ſo often as the Comet neyther laſteth long enough, nor is ſtrong enough to conſume them all; yet firſt we gather hereupon, that ſince this taint proceedeth not from fumes which burne, but which were

were neuer burned, the Comet is no cauſe of maladies, *Perſe*, but by meere accident. Secondly, that thoſe Aſtrolgers were fooles, which held the Comet to bee by ſo much more dangerous, as it was more large, and had a longer time to burne. And thirdly, becauſe it is not euident to the ſence or wit of man (before a proofe) how theſe proportions anſwer one another; we muſt confeſſe it to be no leſſe hard to diuine whether any Comet infect or purge, whether it ſpend all the matter, or leaue ſome part of it vnconſumed.

An apt comparison concerning the gathering of all kindes of fumes.

But what need we wander in by-wayes, when our owne experience may moue vs to ſuppoſe, that as all kindes of fumes are found to gather (by a kinde of naturall inſtinct) to the mouth of a Furnace or an Ouen, which drawes them in; ſo likewiſe whatſoeuer fume proceedeth from the ground, is no leſſe inclined to aſcend and mount vp to the furnace of a blazing Comet. It remaineth then, that ſome of our expert Aſtrologers declare what change or alteration hath chanced, eyther in the mouing of the Spheres or element of fire, which might cauſe the matter to begin to blaze, betweene the comming vp of thoſe fumes which aſcended firſt, and that ſucceeded afterward; or elſe acknowledge that the latter fumes are no leſſe able to maintaine and feede the flame, till all the maſſe be ſpent, then the former were to kindle it. But let vs grant (for manners ſake, and for the cleaner bowlting out of truth) that certaine fumes or exhalations remaine when the Comet is extinct (which reaſon notwithſtanding doth impugne) let vs confeſſe ſo much as any probability may countenance: yet eyther muſt we finde ſome kinde of inſtrumentall or impulſiue cauſe, which may driue downe the fumes into the lower parts that haue beene once aloft, or elſe it forceth nothing to the furtherance of that which they ſtriue ſo much to iuſtifie.

The nature of Stars and Planets to eleuate matter, not to beat it down.

The nature of the Stars and Planets is to lift vp matter, but not to beate it downe. The fire doth it not, as wee may gather by the reaſon of the Furnace, which I brought before: & leaſt of all we are to think, that they deſcend of their owne inſtinct, becauſe if they were light before, it is no doubt but they are made more delicate and thin, and as it were refined in the labour. Therefore let them take heed of plagues and hard euents, that dwell aboue the ſupreame Region of the ayre, wherein the fumes are kept for ſtore; but none of vs hath any cauſe to be affraide, at whom they neuer come, ſo farre as reaſon is able to diſcouer. *Ceſſante enim cauſa ceſſat effectus, For where the cauſes faile, it is not poſsible for effects to follow.* Againe, without heate no fumes can be, but by Philoſophy we learne, *Extincto Cometa calorem non ſupereſſe*; therefore when the Comet burneth, they are not fumes but fancies.

Without heate no fumes at all can be.

Thus may we ſo diſpoſe all exhalations, as no windes neede to riſe, and though they ſhould, it were a matter of no very great importance. For as we ſee by proofe, that the flame which comes from Sacke while it is burning, giues an outward blaze, but hath not ſo much force as to ſindge a Clout; we may preſume the like of ſpirits which aſcend and

iſſue

iſſue from the Comet. The rage of heat is violent, where the flame takes hold of a ſubiect that is groſſe and thicke, but if the ſame be weake and thin, the ſhow may make the world affraide, but the perill is not any whit to be regarded. If any diffrence be to be found in this compariſon, it maketh moſt againſt themſelues, for that their fumes when they are at the thickeſt, cannot bee compared to the weight or poyze of liquor, may be proued thus; that liquor if it were aboue, would ſpeedily deſcend, whereas the fumes and ſpirits couet to aſcend, and ſuggeſt more ſtore of matter where-withall to maintaine the Comet.

Fumes at the thickeſt, not comparable to the weight of liquor.

Now would I know what cauſe wee haue to feare ſo many diuers ſorts of wrackes, when the Comet (whence the windes are ſaide to come) are in place farre off, and the heate which proceedeth from the Sunne, hath no ſtrength or force at all to moleſt our bodies? I could enforce them further, to ſet downe the limits or degrees wherein they take vppon them to marſhall and beſtow the poyſon and contagion of theſe exhalations, which neyther diſtance of the paſſage, nor a waſting flame can abate or ſpend ſo farre but that great ſtore of matter will remaine, to fill the world with more diſeaſes of all ſorts, then *Pandoras* boxe affoorded. Againe, although we ſhould admit dry windes to riſe of fumes, &c. yet can the skilfull Husbandman aſſure vs, that neyther all windes hurt, nor all droughts are dangerous: nay rather from ouer-much humidity ſpringeth our diſtemper, and for the proofe heereof, wee are to note, that poore men of the Country which liue in a ſmoaky Cottage, keepe their health in better ſtate then great Princes in their Courts of pleaſure. If then there bee no more offence in true ſmoake indeed, what ayleth vs to attribute and aſcribe ſo much to that which is imagined? If there bee none in ſmoakes beneathe, vvhich are moſt groſſe, vvhy ſhould vve feare fumes aboue, vvhich are both refined in the flame, and abated in the paſſage? But let the fumes bee feruent, as they teach, they can dravv nothing out of vs (vvhich are much more tranſpirable then the clots of earth) ſauing *Acres humores*, *Sharpe humours*, ſutable vnto themſelues in quality: and rather cauſe them hinder health, ſo long as thicker ſtay behinde, to keepe our bodies in a better temper.

All windes hurt not, neyther are all droughts dangerous.

But aboue all, I condemne their fancies moſt, which are not aſhamed to aſcribe the cauſes of an earthquake to a blazing Starre, whoſe heate drawes vp the fumes out of the ground: which beeing otherwiſe ſuppreſſed and reſtrained in the bowels of the ſame, would rather haue beene the cauſe of a quiuering. *Pencer* prognoſticated vpon the laſt Comet, that our bodyes ſhould be parched and burned vp with heate: but how fell it out? Forſooth wee had not a more vnkindly Summer many yeares, in reſpect of extraordinary colde, neuer leſſe inclination to warre, no Prince deceaſed in that time, and the plague which had bene ſomewhat quicke a while before in *Lumbardy*, as God wold haue it, ceaſed at the riſing of the Comet.

Cauſes of an earthquake aſcribed to a blazing ſtar.

Raymundus Vennenſis, hauing firſt beſtowed many fauorable words vpon

vpon the ſame, after giues this iudgement, That it ſhould be fortunate vnto himſelfe, in reſpect of neighborhood vnto his natiue ſigne: but vnlucky to all the world, &c. And yet I finde not, that eyther hee was richer by one groate, or the world poorer by one halfepeny. Beſide, Aſtrologers themſelues affirme, *Cometam eſſe aſtri filium*, That a Comet is (as it were) *the childe of a Planet*: but a Planet offendeth not the world alike, but thoſe quarters onely that lye vnder him, therefore no more doth a Comet. I will not ſay, that the laſt blazing ſtarre did come of colde, but of heate I thinke no wiſe man will ſuppoſe it came, that noteth firſt the coldneſſe of the Summer next before, the great abundance of all fruites, and the Northerne windes which purified the ayre, and nipped off all offenſiue vapors that might tend to putrifaction. But Lord, how little would it further their conceites, concerning warres or death of Princes, rather then of priuate men, although we ſhould confeſſe that Comets were contagious and peſtilent to nature. Vnleſſe they can bring proofe withall, that Princes are not made of earth as others are, or that the Father & Creator of all things, appointing them to rule and gouerne reaſonable Creatures, which in the fulneſſe of his mercy were created to the likeneſſe of himſelfe, ſhould make them (rather thē their ſubiects) ſlaues and vaſſals to the blazing ſtarres, which proceede of putrifaction.

A comet is the childe of a Planet, and how eyther of them doe offend.

This knot, not in a ruſh but in the lyne, whereby they ſeeke to ſquare out their vncertaine aimes, perplexeth them ſo ſore, as imitating *Alexander* onely in this point, they ſeeke to cut by ſharpneſſe of a wreckfull edge, what they are not able to vnloſe by the ſleight of their diuinity, pretending, that becauſe the conſtitution of a Princes body is more delicate and tender, in reſpect of bringing vp, then of priuate men, the feruent heate which commeth from the Comet taketh ſurer holde, and eyther ſtirreth and inciteth them to warre, or makes them ſubiect to the perill of a burning feuer. If this bee not the ſtrongeſt reaſon that was euer yet alledged for perticular offence by Comets to the ſtate of kings, by any of the *Rabbies* of that Arte, let no man giue me credite in the reſt that I ſhall deliuer.

Princes bodies more delicate and tender, then thoſe of priuate perſons.

For diſproofe whereof, wee muſt firſt of all obſerue, that whereas women neyther ride great Horſes, hawke nor hunt, nor exerciſe themſelues in feates of Armes or Chiualry, which are the means which Princes (of all times) haue vſed, for encreaſe of ſtrength, and refreſhing of their ſtudies: therefore muſt they bee counted farre more tender & effeminate, and by conſequent more ſubiect to the venome of a Comet. If for a further countenance of ſuppoſed colours, they deuiſe to fortifie this inference, and make it good (at leaſt) againſt all Princes of the Female kinde, as *Demoſthenes* beeing demaunded what was the firſt, ſecond, and third part of an Oratour, anſwered three times with one aſſured voyce, Pronunciation; ſo will I vouch but one example of this kinde, becauſe I know no more, which is the Queene our Soueraigne, moſt worthy (notwithſtanding) for her excellent and peereleſſe guifts,

Women ſhold be more ſubiect to a comet then men.

to

to ſtand for a thouſand.

How many Comets haue beene ſeene within theſe fiue and twenty yeares, before and after which, her Maieſty hath euer encreaſed, rather then appayred the ſound ſtate of her body? I can affirme thus much, as a preſent witneſſe by mine owne experience, that whē diuers (vpon greater ſcrupuloſity then cauſe) went about to diſſwade her Maieſty (lying then at *Richmond*) from looking on the Comet which appeared laſt: with a courage anſwerable to the greatneſſe of her ſtate, ſhe cauſed the Window to be ſet open, and caſt out this word, *Iacta eſt alea, The Dice are throwne.* Affirming that her ſtedfaſt hope and confidence was too firmely planted in the prouidence of God, to bee blaſted or affrighted with thoſe beames which eyther had a ground in nature whereupon to riſe, or at leaſt no warrant out of Scripture, to portend the miſhaps of Princes. Behold a Woman and a Queene, which ſeeme to be the kindes and callings, vpon which the Comets (if Aſtrologers ſpeake trueth) are wont to pray: and yet not onely ſhee relenteth not to common feare, but inſulteth rather vpon common folly. That the Comets hinder not the liues of Princes, I haue proued heretofore at large, and ſhall haue opportunity likewiſe to confirme hereafter. But thus much I dare affirme, that albeit the malice of the ſame were no leſſe to be feared then ſome thinke: yet her contented mind, her harmeleſſe thoughts, her temperance in diet, abſtinence from exceſſe of all thinges that offend, with moderation of exerciſe, were enough to verifie that Prouerbe, which hath beene rife of olde, *Sapiens dominabitur aſtris.* But to let this one eſcape as a Bird of *Arabie* (becauſe a multitude of graces and incomparable guifts, haue cauſed her to bee reputed (in ſome ſort) as an exception to the common rule) what reaſon may be vouched, why great Princes ſhould not better arme themſelues then priuate perſons, againſt the violence of heate, which breedeth ſo great diſtemper and diſorder in our bodies: ſince we find, that the King of *Eglon* wanted not a ſummer Parlor, nor King *Dauid* a pleaſant Gallery, wherein to coole, repoſe, and recreate themſelues in the cheeſe extremity? Wee ſee beſide, that it is a greater wonder among vs to heare of a King or Queene that dyes of the plague, then of a blazing Star, which cannot be aſcribed altogither to the paucity of kings, in compariſon of priuate men: for if the Comets were as wel the cauſes of the death of Kings, as of the peſtilence, it were more like by reaſon, that both theſe dangerous effects (proceeding from one certaine ground, and being neither diſſinked nor repugnant in their finall drift) ſhould concurre and meete together at one ſeaſon, and in one ſubiect. I could alledge alſo, that Princes are more oft endangered by crudity proceeding rather of ill dyet, then of inflamation by exceſſe of choller, & that *Hippocrates* hath obſerued for a certaine rule, ὑγιεινοτεραι καὶ μᾶλλον βέβαιοι &c. *That thoſe dry ſeaſons which come not after exceſſiue ſtore of raine to breed putrifaction, are moſt wholſome, and leſſe ſubiect to mortality.* As for example, the years of 1555. & again, 1558. with diuers other.

This is to be vnderſtood of the time when this work was firſt publiſhed

Comets are not hinderers to the liues of Princes.

Iudg. 3, 20. 2 Reg. 11. 7.

Princes endãgered rather by crudity in ill diet, then inflamation of choller.

Moreouer, there are diuers other vents, whereby the fumes of choller may be ſaide to breathe out, and diuers other accidents, into which they may diſſolue, beſide plague and warre. And though there were none other, yet ſince Princes ſildome enter into war vpon a ſuddaine heate, without aduice of all their wiſeſt and moſt truſty Councellors; it skilleth not how little or how much the Prince himſelfe be touched by the beames of heate, ſo that his Councell may be free from all cõtagion of influence. And though both Armies were prepared in the field to ioyne, as that *Baiazeth* againſt *Selimus* his ſon; of *Edward* the ſecond againſt the Barons; of the Rebels in the North againſt King *Henry* the eight; and of *Maximilian* againſt the *Turk*: yet ſince it pleaſed God, ſometime when things were furtheſt out of hope, to cauſe *Iſaac* and *Iſmael*, *Eſau* and *Iacob*, *Dauid* and *Abſolon* to embrace, & one to kiſſe another; it were an ouer-great ſimplicity to thinke that by the gazing on a Comet (though wee ſhould admit it for a ſigne) a man might ſound the depth of prouidence, which hath no bottome. Theſe anſwers may ſuffice to theſe two reaſons, clouted vp betweene an error in experience, and the blazing of an extraordinary light. Touching other iniuries, wherewith this chatting *Agar* greeueth and moleſteth her olde Dame, I ſhall haue opportunity to treate, when I come to try this kinde of diuination, by the rule of Gods moſt holy word. The reſt that they are able to oppoſe or vrge againſt vs in their owne defence, ſhall be touched in the manner of a glance, though in my conſcience, I can hardly thinke it worthy the repeating.

Princes ſildom enter into war vpon ſudden heats, but haue the graue aduice of faithful councellers.

The ſhallowneſſe of mens fraile conceites, the feebleneſſe of wit, the diſtemper of lunacy, the vanity of dreames, the ſuggeſtion of ſpirits, and ſuppoſed influence of Starres and Planets, haue beene ſo farre deiected from their ſeuerall and inſtinct degrees, as were it not that our Aſtrologers, miſtruſting leaſt *Dianas* kitchin ſhold begin to coole, and the ſiluer Shrine forgoe the wonted gloſſe by default of offerings, had foyſted in deceitfull reaſons for the colour of their Arte, which require a quick diſpatch; my further labour might haue bene accounted friuolous. But as it is not enough to build a Fort for ſtrength, vnleſſe we blow vp counterpiles, which haue beene raiſed by our aduerſaries, to offend and beate vs with their paper ſhotte; no more will it ſuffice, that I haue vouched reaſons and authorities in diſproofe of theſe vaine toyes, vnleſſe I likewiſe wreſt their Weapons out of their hands, and diſmount their Ordinance. They demaund of vs, why they may not as lawfully ſeeke out the properties of Starres, as of Mettals, Stones, &c. I anſwer, that they might as lawfully be ſought, if they were as ready to be found; for where wee finde that *Salomon* is praiſed for his vnderſtanding in the Simples, from the bunch of Hyſope, to the Pellitory Roote that growes out of the Wall, it is implyed, that wiſedome was encreaſed and augmented by this knowledge; but concerning Starres and Planets, we can finde no ſuch report, nor that any man was euer liked or allowed, but abhorred and reiected (as

The maine feare of aſtrologers to loſe their beſt benefit.

The properties of ſtarres may as lawfully be ſought for as mettals, ſtones, &c. if they were as ready to be found.

ſhall

ſhall be prooued afterward) that depended on their influence. The Simples worke their proper and peculiar effect in common vſe, the Starres abuſe, the vertue of the firſt appeares by proofe, the latter is conceiued in imagination. And though that ground of *Cicero* bee true, *Prædici ea poſſe, quæ natura neceſsitas perfecturæ eſt, That thoſe things may be fore-tolde, which nature of neceſsity muſt bring foorth in time* (as Ecclipſes of the Sunne and Moone, effects of ſickneſſe in mens bodies, and ſuch like) ſo muſt we take it for a principle, as abſolute and true in all reſpects, that no cauſe vnder heauen can bring foorth an effect, which it ſelfe hath not conceiued.

No cauſe can bring forth an effect which it ſelfe hath not conceiued.

Beſides, by poring and enquiring in the Skie, to ſeeke for that which may be found out neerer hand, repugneth againſt true Philoſophy, by which it is moſt euident, *Cauſas quo ſunt propriores eo magis eſſe definitas*. Some reaſon, that becauſe the Starres and Planets are *Naturalia corpora*, therefore wee may take notice by their influence, &c. But in like manner they might defend all kindes of auguration, or diuining by the flight of Birds, the inwards of Beaſts: for as well one as another may be called *Corpus naturale*, in reſpect they both conſiſt of matter and forme; and touching other inſpirations of future aims, for any thing I finde; their vertues are indifferent. When they can proue the properties which are aſcribed to the Planets, to bee no leſſe proper vnto them, then they are naturall to vs; their Logicke ſhall be better entertained.

They ſay furthermore, that the Planets are ſome cauſes of our changes and alterations vpon earth, which I admit; but as they worke together with the ſecond cauſes, and make all things eyther ripe or rotten, ſtrong or weake, frayle or durable, by an vniuerſall force, according to their proper kindes and qualities. Thus God is ſaide, *Educere nubes ab extremo terræ, To bring foorth Clouds out of the furtheſt and extremeſt parts of earth. Euocare aquas maris, vt effundant ea ſuper faciem terræ, To call vp the waters of the ſea, that he may poure them down againe vpon the face of the earth.* Or if wee looke into the fountaine of Philoſophy, it will appeare, that within a while after *Moſes* had ſaide, *Nondum pluiſſe Deum in terræ, That God had not yet rained vpon the ground: Exhalauit a terra vapor, qui vniuerſam eius faciem irrigauit, A certaine vapor breathed out of the ſame, which watered all the face of it. Gen. 2, 5, 6.*

Planets ſome cauſes of our alterations here on earth.

Pſal. 135, 7. Ier. 4, 16. Amos 5, 8.

I haue heard a number which haue gone about to countenance their vaine conceits by the certaine grounds and maximes of Aſtronomy, as if becauſe the Planets hold a certaine courſe, they muſt by conſequent infuſe a certaine property: but this double faced *Ianus* hath no place in our Temple. They might as well direct vs to the book of Fortune for our deſtiny, becauſe we play with dice, or perſwade vs that the Arte of Magicke is a branch and member of diuinity, becauſe the names of God, and thoſe which beare a ſound of greateſt Maieſty, are ſo many times remembred.

Planets holding a certaine courſe, infuſe not therefore any certaine property.

Aſtronomy preſumes no further then the knowledge of the courſe

and order of the ſtarres, and how by them the times and ſeaſons of the yeare are ordered, and therefore the diuine and holy Fathers of the Church, which embraced this as a kinde of lawfull Arte, ſhook off that other of diuining by the Planets, as too vile a ſtrumpet, to conſort or liue in fellowſhip with ſo chaſte a virgin: the firſt was holden as a mirror, wherein man might view the Maieſty of God; the ſecond ſhunned as a ſugred bayte, whereby the diuell ſeeketh to bewitch the godly. For as it is moſt free for all men to peruſe and reade the word of God, but not to wreſt it to the maintainance of *Cabaliſticall* conceites, to reade the names of *Iehoua*, *Tetragramaton*, *Adonai*, *&c.* ſo wee call vpon no damned ſpirits, to ſcanne the figures and characters of Egypt, ſo wee coniure not to take profite by the meane, without ruſhing into deſperate extremities, to meaſure truth whereas ſhe ſhines, without regard to ſhaddowes where they flicker: ſo may wee like of Aſtronomicall diſcourſe ſo farre as it is warranted by demonſtration of Arte, but after we begin to iudge by faces, ſignes, aſpects, &c. which are imagined by ſome, condemned by more, and ſuſpected by the moſt, farewell all certainty.

It is free for all men to peruſe and reade the word of God, but no way to wreſt it.

They ſeeke to proue another way, that becauſe Aſtrologye is a collection of ſundry rules or propoſitions, regarding by conformity among themſelues, the knowledge of euents to come, therefore it cannot be denyed to be an Arte, which reaſon followes not, vnleſſe they proue withall, their rules or propoſitions to be profitable, lawfull, true and agreeable to nature. The ſcope and ende of Alchimy, is to transforme groſſe mettals into rich and pure, they want not ſtore of rules and precepts to this ende; but becauſe this Arte would make after a kinde of manner, not exchange, *Innouate*, not imitate the courſe of nature, as all Arts ought to do: it proueth altogether vaine, & ſerueth to none other ende then to blow the wealth of greedy men in Clouds of ſmoake out of the louer of a Chimney. In like manner, *Geomantie*, *Pyromantie*, *Idromantie*, *Necromantie*, *Ars Cabaliſtica*, *&c.* conſiſt vpon a formall courſe of grounds & rules; but becauſe they cannot abide the touch of truth, nor iuſtifie themſelues by ſenſible and certaine proofe, we reiect & diſalow them with their Authors.

A definition of Aſtrologie, concerning euents to come.

Alchimy approued to be no lawful Art

One writeth, that no man ought to be reputed learned in Phyſicke, without ſome taſte in the Iudicials; becauſe *Hippocrates* would haue the riſing of certaine Planets obſerued with great heed, &c. But this auaileth leſſe, ſince *Galen* writeth, that *Hippocrates* gaue this aduice to none other ende, then that the temper of the ſeaſon might bee more exactly and preciſely taken by this meane, then by accounting by the moneth, becauſe diuers Countries differed in reckoning, without thinking once of iudiciall conceites, which are more meete for children then for men of skill and grauity. This appeareth alſo by the drift and ſcope of the learned Doctor, referring all his ayme, rather to the cure of the patient by purging, letting blood, or other meanes, then to conſideration of his natiuity. They might as probably vouch *Auicene*, aſcribing no leſſe

No man reputed learned in Phyſick, without taſte in the Iudicials.

care

care to the Climate vnder which all men are borne; becauſe the Countries giue a certaine touch, which ought not to bee neglected by a man that profeſſeth Phyſicke. Belike the veſſell is almoſt ready to be ſet on tylt, when ſuch lyes are drawne out in ſtead of wholeſome liquor: notwithſtanding, they will not put vp the matter thus, but pray in aide of diuers learned men, and of *Galen* cheefely, about their *Dies decretorios*, concerning which, as matters farre aboue my pitch in phyſick, I ſubmit my iudgement vnto theirs which haue attained to more certain knowledge of the truth, by practiſe then by ſpeculation. But as we know, that *Hippocrates* left not ſo much as one ſilly blanke, wherein theſe *Decretory* dayes might challenge any place: ſo diuers learned Writers gather, that *Galen* who began to note them firſt, waxed weary of them in his latter time, and they that carry greateſt fame for Phyſicke both in *France* and *Italie* in our dayes, reiect and diſallow them vtterly. Beſide, when *Galen* was moſt earneſt in this point, it was but with regard vnto the ſtate and complexion of the patient.

Of Decretory daies obſerued in Phyſicke.

But what meant *Hippocrates* (ſay they) to take ſo narrow marks by Phiſiognomy, if outward ſignes may not deliuer light of thoſe euents which are like to follow? Truely for mine owne part, I miſlike no gueſſing nor diuining by ſuch ſignes, as haue *Rationem cauſæ & effecti*, of which kinde is the face, as it is noted and obſerued by *Hippocrates*. For though we finde it to bee generally true, which *Tully* ſpeaketh againſt *Verres*, *Frontem atque oculos mentiri*, *That the eyes and forehead are often found to lye*, though *Cataline* be ſaide, *Vultum geſtaſſe in manibus*, *To haue carried his countinance in his hand*. And though we reade in *Tacitus*, that the *Malecontents* in *Galbas* time, *Triſtitiam ſimulabant contumaciæ propriores*, *Pretended ſorrow when they drew more neere vnto ſtubbornneſſe*: yet is it certaine that ſome dieaſes are wont ſooner to diſcry their poyſon in the viſage, then in any other part, and cheefely thoſe of the Liuer. *Peucer* would be glad to make a friend of *Galen*, in knitting iudgment by the ſtarres to skill in Phyſicke; but that famous Doctor is too peremptory, to be lured in with glozing words, for not onely during al his time of contemplation and ſtudy, hee diſdained to ſpend any waſtfull time about ſuch toyes of tickle hold, but declaimed bitterly in the cheefeſt heate of his practiſe at *Rome*, againſt certaine ſpightfull fooles, which finding themſelues farre vnable to compare with him, in iudging of the cauſes and effects of ſundry diſtempers and diſeaſes that were rife, publiſhed abroad, that he neyther wrought nor iudged ſo much by the rules of Arte, as by direction from the Planets. Beſide, he giueth a moſt deadly nip to *Peucer* and his fellowes, in one place aboue the reſt, where he noteth, that none of thoſe which vndertooke to diuine of the ſtate of ſicke men by the Stars and Planets; while he practiſed at *Rome*, gaue in an vncorrupt, a true or a certaine iudgement.

Narrow notes and markes taken by Phiſiognomy.

Some diſeaſes appeare ſooner in the face, then in any other part of the body.

I was acquainted once with a proper Scholler, who declining from the courſe of Phyſicke, wherein he was reaſonably entred, to gaze on *Charles* his wayn vpon the top of a Steeple, became more fit (at length)

to

to ring a Bell and driue a Cart, then eyther to giue a dyet, or preſcribe a medicine. It is vnpoſſible (ſay they) to ſet downe a reaſon of ſo different effects, as are deriued from the Sunne and Moone, without aſcribing certaine qualities and properties to the places of the heauen, by which they paſſe: as thogh effects of Planets might not differ by three ſundry kindes of alteration, that is, eyther of the agent in reſpect of diſtance, or of the patient by infirmity, or of the meane by diſtemper, or of altogether, if we liſt to make a maſh of accidents. And though the Dog-dayes be enforced as a backe ſet to this cauſe, yet muſt wee make the Star it ſelfe to be no cauſe at all thereof, but the ſtrength and vertue of the Sun, depending in his greateſt glory ſo long ouer vs.

Of yeelding a reaſon for ſuch different effects as are deriued from the Sunne and Moone.

If we chance to tell theſe Starre-diuiners of their childiſh lyes, deliuered abroad by rate of Almanacks from yeare to yeare; they ſeeke to ſhift and eſcape away, by demanding whether the rules of Nauigation be not certaine, though the Pylot faile ſometime? I anſwer firſt, that it is one thing to ſwerue by default of cunning in the man, another for want of certainty in the compaſſe. A Pylote may be led awry by miſtaking of his marke, a Phyſition by an alteration in the body, vpon a ſudden accident vnlooked for, & a Generall by deceitful ſcouts; but the difference and oddes betweene theſe payres is very great, for heere the men are ouerſeene, but in diuinations by the Starres, the rules of Arte it ſelfe are friuolous. When we tell them that neyther *Plato* nor *Ariſtotle* (where the matter lay moſt fitly for their hand) vouchſafed once to name, much leſſe to warrant or allow diuining by the lights; ſome anſwer, that eyther they were ignorant therof, or ſlily ſought to couer ſo diuine a myſtery with a veyle of ſilence. But this Cloke of couine, needeth ſome old patch out of the frippery to peece it home, for neyther is it probable, that our Aſtrologers ſee more then thoſe Philoſophers, nor that *Ariſtotle* and *Plato* trauelling into Egypt with ſo great a care to marke, wold ouerſee the knowledge which was moſt diuine. But rather in reſpect he glanceth at a blinde Philoſopher in his *Metaphyſicks*, for depending ouer-much vpon the trifles of this glozing Art, whoſe follies farre ſurmounted any fauour that the world could reape; I thinke he let it ſlip away in a Cloud of ſlye contempt, as *Solon* did the crime of parricide, before men were acquainted or defiled with the ſame, *Ne non tam prohibere, quam admonere videretur, Leaſt he ſhould not ſeeme ſo much to barre the fault, as to giue light of ſuch a matter.*

The rules of Nauigation may be certain though the Pilot may fail.

Plato nor Ariſtotle neuer warranted diuining by the lights.

Cicero pro Roſc.

But to march forward, and proceede againſt their forlorne hope, when we vouch *Ariſtotle*, to proue that it is vnpoſſible for any certaine knowledge to bee gathered of things which are brought to paſſe, by the concourſe of ſundry looſe & diſ-vnited accidents; they ſcorne exceedingly, attempting to repell this ſhot, by certaine curtaines of new found Philoſophy, and affirming againſt all the ſchooles, that pouerty, ſicknes, ſudden death, &c. ſhould rather beare the name of adherents, then of accidents, becauſe they cleaue vnto the ſubiect, and haue a certaine

taine foundation or ground at the roote of nature. Is not this fayre play, when to preuent a checke (becauſe it bringeth ſome diſgrace vnto their skill) they confound the game by caſting downe the boord, & eyther will haue new men carued out of hand to ſerue their turne, or not proceede in tryall of the wager? For with what colour can they call vs poore by nature, which are borne in liberty, a treaſure, as *Calliſtratus* that notable Ciuilian, values it ineſtimable? Then are we enfeoffed with that golden guift of reaſon, whereby man is holden to reſemble God, and beſide made Rulers, not onely ouer Fiſhes, Fowles, & Beaſts, but ouer all the world it ſelfe, as appeareth by the charter which it pleaſed God the Father and Creator of all things to deliuer vnto *Adam* in his ſtate of bliſſe, and likewiſe by the confirmation of his Prophet. And albeit (as we reade in *Iob*) man commeth naked and deuoide of outward helpes into the world; it prooueth him to be no poorer for this cauſe, then the Merchant which regardeth not how little coyne he carry homeward in his purſe, becauſe he ſhall be ſure to finde his Granary, his Warehouſe, his paſtures and his cheſt repleniſhed. A man may come to knowledge *Rei per accidens factæ*, *Of a thing alreadie done by accident*, as a Phyſition vnderſtandeth in an Inne as hee paſſeth by, that ſuch a friend of his tooke a ſurfet of ſome meate or other: but to diuine of things, *Per accidens faciendis*, as for a Phyſition to giue warning to his Patient, that ſuch a day he ſhould not faile to fall into a burning feuer, by a ſurfet taken by too many Cherries, without knowledge of the courſe of ſecond cauſes, is not poſſible. If it bee confeſſed, that no man aliue (by the light of nature or ſupplyes of Arte) is able to deſcend vnto ſuch ſtrict particulars; I beleeue him, and as much in all points of the generall without particulars, becauſe the Scripture giueth as ſmall comfort touching one as another, and yet Aſtrologers will not ſeeme ignorant in eyther. But moſt like it is, that if it had accorded with the will of God, to deliuer any light or gueſſe of things to come; hee would haue done it rather in a glaring Sunne, that might giue the glory to himſelfe alone, then in a corner, or behinde the Curtaine, leaſt we ſhould aſcribe ſome part thereof to our owne endeuor.

No man poore by nature, being borne at liberty.

Gen 1,28. Pſal 8,9.

If a woman chance to bring foorth fifteene Sonnes without any daughter, after all are borne, Aſtrologers may gueſſe (if it content and like them ſo) that this quality of bringing foorth ſo many Sonnes, is *Quodam modo adherens, in a certaine manner adhering to the property of that man and woman matched in the ſtate of marriage together*. And yet becauſe not any man, but God alone conceiueth whether agreement or diſagreement in complexion (ſome quality deriued from conformitie betweene the parents on both ſides) in ſome degree is the cauſe of this effect, therefore the coniecture of inherents is no ſurer then of accidents. Wee tell them furthermore, that if the Starres or Planets did conuey ſuch qualities together with their influence, as they conceiue; then ſhould they worke the like effect in Beaſts, ſo farre as they were capable. To this point they make anſwer with a falſe ſuppoſed ground, that

Coniecture of inherents is no ſurer then of accidents.

that Planets regard onely men. But why more then Elements, or then *Cœlum vniuersum*, which worketh in *Omni corpore naturali, In all bodies that are naturall?* Beſide, we ſee that ſundry Beaſts, Fiſh, Birds, and Plants, hold a ſtraighter linke of kindred and affinity with the Sun and Moone, then with the ſonnes of *Adam*. For example, diuers write that the Elephant giueth a kinde of reuerence to the Moone. By the Larke we know the dawning of the day. The Mariegold doth cloſe & open with the Sunne, &c. Well, they proceede further, and ſeeke to iuſtifie their cauſe by this experiment, that rayne and ſtormes are bred by that ſelfe-ſame influence of Planets, which cauſeth a change or alteration in the ayre, &c. and therefore Planets are not ſo voyde of particular effects, as diuers haue beene perſwaded. Surely I cannot denie, but that it likes me very well, to ſee them thus deſcend from diſcourſe of Fortune, which is leſſe probable to diſtemper of the ſeaſon, which carries a more likely colour: but yet I muſt aduertiſe them in friendly manner, that the pole of true conſideration is as well miſtaken in this point as in the reſt. For though the Sunne may be rightly tearmed a cauſe efficient, both of hayle and rayne, yet this proceedeth not of influence ſent downe, but of vapors lifted vp, the ſame congealing in one kinde or other, according to their proper kinde together, with the quality of the place wherein they are congealed. Wherefore, vnleſſe it may bee warranted that the Sunne ſhall euer warme in one degree, or that the ſoyle ſhall remaine in one ſtate euer, to receiue the vertue which proceedeth from the Sunne (becauſe the difference of Meteors dependeth wholly vpon theſe aſſured grounds) it is not poſſible to prognoſticate of eyther. Laſt of all they alledge, τὸν θεὸν καὶ τὴν φυσιν *That God and Nature worke nothing vainly*: but what is this to the purpoſe, vnleſſe they proue that there is none other vſe in nature of the Starres and Planets, then to garniſh or diſgrace Natiuities?

Qualities ſaid to be naturall to the Elephãt, Larke, Marigold, &c.

The Sun tearmed an efficient cauſe of haile & raine.

I know that *Ariſtotle* affirmeth the lower parts to confine vpon the higher, to this ende, that their vertue may be guided by their influence: but his meaning teacheth onely, *Ad mundum elementarem*, as appeareth by the circumſtance of bordering; beſide, his treating only of the Meteors in that diſcourſe, ſhewes that hee meant to proceede no further. Wherefore I meruaile that ſome of the *Germaines* ſought a ſhelter by this worke, which rather ouerthrowes their cauſe, in reſpect the Philoſopher aſcribeth the congealing of the Meteors, to the places wherein they reſt, without ſo much as any thought or conceite of a conſtellation. One of them obiecteth, that *Mare Perſicum* waxing exceeding rough at ſuch time as the Sunne entreth into *Virgo*, and becommeth calme againe at his approching vnto *Sagittarie*, which proues a propertie. But heerein they are ouerſhot, for if the generall configuration of the Planets beare a ſtroke in this, then ſometimes when they were affected in friendly ſort, it ſhould fall out otherwiſe, whereas wee finde that courſe to be vnchangeable. Therefore we muſt deriue this accident eyther from the Sunne, who worketh diuerſly, according to the

How the lower parts confine vpon the Superiors, and to what ende.

place

place from whence his beames diſcend, or frō the water it ſelfe, which hath as well (no doubt) preſcript and certaine lines and limits when to moue, as the humors of our body. Another reaſon may be brought to proue a certaine intereſt in Planets, becauſe they that inhabite vnder the *Meridian*, are exceeding timerous, effeminate, and borne to ſeruitude. The reaſon is not becauſe *Saturne* gouerne there, for the beaſts are moſt couragious in *India*, and the men long liued where he claimeth equall rule; but when exceſſe of outward heate drawes out the vertue from the center to the vpper parts, it leaueth in the viſage ſwarfeneſſe, and in the minde puſillanimity. The caſe is ſo much the more euident in this reſpect alſo, becauſe in the North it is far otherwiſe.

Men born vnder the Meridian, are timorous, effiminate, and borne to ſeruitude.

They tell vs that the ſea is ruled by the Moone, we grant it, and in like ſort are the ſeaſons by the Sunne: but what maketh this to the purpoſe? when cauſes are conuerted with effects, we deny no conſequent: and yet I know that deepe Philoſophers haue yeelded other reaſons (no leſſe probable) of ebbing and flowing of the waters: but becauſe my leyſure will not ſerue nor giue me leaue to gage all veſſels to the bottome, that they ſeeke to ſet on broach for defence heereof, I will onely tell them, that to prooue an vniuerſall regiment of Planets in all humane things (becauſe the Moone beares rule in tydes) is a fallence from the ſpeciall to the vniuerſall.

When cauſes are conuerted with effects, no deniall of conſequents.

Melanchton ſeeketh to breathe life into this Art by a common experiment, that children which are borne *Octauo menſe*, neuer liue, becauſe *Saturne*, who preuaileth in that moneth, hath blaſted them. I anſwer, that this particular aſſignement of euery moneth wherein a woman goes with childe, to one rouing ſtarre or other, is too vaine a fable to keepe credite with the learned. It is true that ſundry hurtfull accidents befall a woman inwardly, about that moneth, wherewith her tender infant (being much offended and enfeebled) is the weaker and worſe able to continue. They teach that all our inundations, plagues, famines, &c. proceede from the contagion of the Ayre; the Ayre receiueth the contagion from the Planets, therefore the Planets are the cauſes of our miſery. Vpon this point we muſt conſider, that as the hart is the fountaine of al faculties, & ſendeth forth that vertue which muſt keepe all whole, entire, and ſound: the like is *Virtus Cœli* in the ſtate of all things vpon earth, and therefore with as good authority wee may make the heart a cauſe of our diſeaſe, becauſe it giueth life vnto euery part, or the Magiſtrate and Author of miſhaps, who keepeth order in al ſtates, as the Planets cauſes of our harmes, which ſerue only to effect and bring thoſe accidents to paſſe, which are engraffed and conceiued in the wombe of nature. If ſome Planets be colde and others hotte, how can it be (ſaith *Haly*) but a generall concourſe or meeting of one ſort, muſt bee the cauſe of flouds, of others bring foorth parching and vnſeaſonable heats, &c? But we muſt obſerue, that in the Planets is no kinde of exceſſe or rage, but a ſweete conſort which ripens, as the

Particular aſſignements to the Months of womens going with child.

The heart is the fountaine of all faculties

nature of the thing wherein it workes is diſpoſed or enclined. And therfore ſo often as we heare of any iarre, we muſt impute the ſame to the foure ſtringed inſtrument beneath the Moone, I meane the ſtrife of the foure Elements, which though the hand of heauen play neuer ſo ſweet muſicke, will ſometime ſound out of order. If then the Planets haue a ſtroke of Rule and Empire ouer Elements; it is to ſtay them within bounds, but not to further or aſſiſt their violence. If *Mars* be Prince of choller, *Iupiter* of bloud, it is not to enflame, but to mitigate and qualifie. The proper heate of bodies ſuſtaineth and conſerueth them, the violent and raging heates come not from heauen, but eyther from the matter or the elements, whoſe qualities exceede and range too farre beyond all ſcope, to yeeld obedience and ſeruice to the milde and gentle ſcepter of the Planets. Wherefore we may learne by this, to ſhun their doctrine like a Dragons denne, which impute all fayles of nature, all accidents of fortune, all ouer-ſights of errour, all eſcapes of ſtubborne will, to the rage of influence. Theſe are the reaſons that are vouched by the Proctors and Abettors of Aſtrologicall diſcoueries in their owne defence, which I thought good to touch as time would giue me leaue, leaſt otherwiſe our aduerſaries in this point, might haue cõplained of a verdite without an enquiry. I know that ſome of them haue pilfered certaine other colours and pretences out of the word of God, which when I once begin to looke into, their wretchleſſe audite ſhall bee corrected, and diſplayed accordingly. In the meane time, I muſt craue pardon for my long Diſcourſe about the iudgement of the Starres, wherein though many things may want to the ſatisfaction of a ſearching head: yet am I ſure, heere is enough to warrant my contempt, and to diſgrace their vanity.

The Planets ſtay the Elements within bounds, but doe not aſſiſt their violence.

The matter muſt bee touched once againe, and therefore (for this time) I will proceede no further, then to counſell and aduiſe all well diſpoſed wits, to ſtint their gueſſes in a meane, and alwayes (like good Sheepe) giue eare to the voice of their owne Shepheard, who watcheth for our ſoules, & giueth warning by the Prophet, *Not to feare the ſignes of Heauen, whereof the Gentiles are affraide, Ier.10,2. Quia leges populorum vanæ; Becauſe the lawes of thoſe ſorts of men are vaine,* and their receites are like the Apothecaries boxes, *Quorũ tituli habent remedia pixides venena, Whoſe inſcriptions are wont to promiſe helpe, when their contents are poyſon.*

The Authors aduice to all well diſpoſed wits.

CHAP. XVII.

Of talke or conference with damned Spirits or Familiars, the laſt meane or branch of vnlawfull Propheſies, conueighed into the mindes of men.

THE laſt branch or meane, whereby the contagion of vnlawfull Propheſies is conueyed into the mindes of mortall men, is conference with damned Spirits or Familiars, as commonly we call them, which may fitly be compared to

thoſe pretty cubs, which (as the Prophet ſpeaketh) *Nunc leones facti didicerunt prædam capere & homines deuorare, Beeing now growne to bee Lyons, haue learned to deuoure men, and to lye in waite for their booty. Cleombrotus* hauing ſequeſtred himſelfe from the fellowſhip of men, and dealings of the world, for the ſpace of many yeares (as *Plutarch* writes) frequenting onely ſolitary Woods and Caues, that by this meane he might acquaint himſelfe the better, and become more inward with the Fairies and Satires; was at the laſt enformed by the principall of that vngodly crew, that *Δαίμονες* were Spirits which ſomtimes had dwelt in bodies among men, and afterward (in reſpect of many greeuous ſinnes) were fyned at this penalty, to wander vp and downe like Lyons (as Saint *Peter* ſayes) ſeeking whom they may deuoure, to inſpire by Dreames and Oracles, and to furniſh men which were aſſigned to that honour, with the guift of Propheſie.

Spirits which had ſometime dwelt in the bodies of men and what they were to do.

This paſſage (I confeſſe) is not agreeable in euery point, with that which is affirmed by S. *Peter, That God ſpared not Angels ſinning*, 2 Pet. 2,4, but being drawne downe by the ropes of hell, deliuered them to be tormented, that they ſhould be reſerued vnto iudgement. Nor with that of *Lactantius, That they became members of the diuels guard, &c.* but notwitſtanding it approcheth neerer (then heathen writers are wont) to the Schoole of verity, I need not waſte good time, nor blot my paper in confuting their vnſenſible conceites, who conſtantly beleeue, that there is neyther any certaine hell, nor ſhall be ſpirits till the latter day; becauſe the follies are too groſſe & palpable. They might as probably ſuppoſe likewiſe, that ther were no heauen, for if Satan be *Princeps tenebrarum*, as Chriſt is Author of all light; we muſt as well determine of a place of torment, as of reward, and that forthwith alſo, or elſe the rich man might haue had a longer time of reſpite & of taking breath before his execution.

De Origen. lib. 2. cap. 25.

Beſide, there is no doubt, but as God is neuer abſent from his flocke that put their truſt in him, ſo the diuell (as experience doth teach) attendeth at an inch vpon his owne deere fauorites. So ſoone as God had quite abandoned and forſaken *Saul*, a wicked ſpirit took ſure hold of him. Neyther let it moue the godly, that the Scriptures call the ſame *Spiritum Domini malum, &c. The euill ſpirit of our Lord*, for he carries not that title as a Miniſter of grace, but as an Inſtrument of indignation: euen as in another place the Scripture called ſleepe, *Soporem Domini malum*, not that our GOD is one of thoſe which as *Elias* ſaide of *Baal, Dormit vt excitetur, Was ſo faſt in ſleepe, as he had need to be awaked*, 3 Reg. 18,27, or that it is poſſible for his eye-liddes to ſlumber or to ſleepe, that defendeth *Iſrael*, Pſal. 120,4, but becauſe it pleaſed him of his aboundant mercy to preſerue his ſeruant *Dauid* vnder this darke Cloud, from the malice of his enemies.

The euill ſpirit is an inſtrument of indignation, not of grace.

This hony may be gathered out of a Spiders webbe, the rancour of the Serpents heart is conuerted to the benefit of Gods elect, his poiſon turned to reſtoratiue, and all for the triall and approued taſte

of mans obedience to God. For the Corne which is not grynded in the Mill, is eaten vp with Wormes, the ground which is not eared, bringeth weedes, the garment which is worne by no man, is a prey for Moths, the pureſt ſteele without ſome kinde of exerciſe, will ſooneſt gather ruſt, and the ſharpeſt wits if they be not ſet on worke, waxe wilde and ignorant.

Sathan diſcouered in his cloſe ſeducings

But to returne to the diſcouery of Sathan, it was hee that ſeduced *Eue*, *Gen.*3, That vndertooke to become a lying ſpirit in the mouthes of the Prophets, 1 *Reg.*22,22, That when the Prieſt ſhould ſtand before the face of God, got him on his right hand, *Vt aduerſaretur ei*, *That hee might oppoſe himſelfe againſt him*, *Zach.*3,1, And which thruſt in with Gods children for a place in his preſence, when *Iob* ſhould bee tormented, *Iob* 1,6. The ſpirit which appeared to the Sorcereſſe; thoſe that were caſt out of poſſeſſed men and women, which exclaimed againſt *Paul*; beſide, the difference which our Sauiour putteth betweene his reall body, and the ſpirits that haue neyther fleſh nor bloud, declare moſt notably, that ſuch things there are, and they that are incredulous, and will giue faith to nothing in this point, may peraduenture feele their ſting, before they be able to deſcry the ſubſtance. The *Gnoſticke* Heretikes which ſprang from *Carpocrates*, dealt openly by Magicke. *Simon Magus* was reproued in the Acts, chap.8,11, and *Alexander* condemned at *Epheſus* for coniuring. *Chryſoſtome* writeth, that the ayre is charged and repleniſhed with a ſwarme of wicked ſpirits, which falling from the top of happineſſe with their Monarch *Lucifer*, haue euer ſince that time buffeted the Saints, and infeſted al the godly with their trains and ſubtilties. *Lactantius* is of the minde, that the cutting of the Whetſtone in ſunder, which is aſcribed by *Liuie* to *Accius Nauius*; the conducting of the Ship by the girdle of *Claudia* the veſtall Virgine, which (before) no force of men could moue, with diuers other wonders of like weight, were atchieued by Familiars, who hauing bene condemned by the iuſt & righteous God, to dig at the mettals, ſtudy nothing more, then by what meanes to encreaſe and augment by pollicies the number of the damned. Sometime they take vpon them ſuch ſtrange ſhapes and formes, as may beſt ſerue their turne: of which kinde the diuell was, when he ſaluted *Eue* in the reſemblance of a Serpent. And ſo were they whom *Euſebius* tearming *Poteſtates ab oculis ſecluſas*, *Powers ſecluded from our eyes*, affirmeth to haue beene at the becke and call of all Coniurers in the time of *Conſtantine*. Sometime they lye cloſe vnder the ſignet of a Ring, in readines to be imployed, according to the need of him that pawnes his ſoule for his pleaſure. And ſometime though there be a priuy pacte or couenant betweene men and them, yet to declare their properties, and wherein they conſiſt, *Nefaria hominum animis injctunt ſomnia*, *They conuey vngodly and vnlawfull Dreames into their mindes*, *&c.* *Plato* confeſſeth, that from theſe παρὰ μαίνηκ χρεὼ, &c. *All diuination comes.* And *Plutarch* concurring with him (as it were in one vniforme conſent) declareth in like manner, *Neminem ſine inſtinctu Dæmonum*

Euſeb.li.4.c.7

Socra.in hiſt.

In 1 Theſſ. hom.11.

Lactan.de falſa.ſap.

Liu.lib.3.

Euſeb.de prep.Euan.

Euſeb.li.4.c.7

In Tim.

monum posse vaticinari, That no man can prophesie without instinct of diuels. Of which number, one was euer waiting and attending on *Montanus* that arch-heriticke. *A thing not warrantable* (saith mine Author) *by the president of Christ our Sauiour, or any of his Ministers.* These spirits are not of that crew which conferred with *Abraham* and *Sara* in their Tents, Gen. 18,2, or to whom *Tobias* recommended his deare sonne, chap. 2, or by whom it pleased God to send the ioyfull message which made the blessed Virgine to admire, and the world to shake. Nor any τὸ πνευματῶν λειτουργικὸν *of the ministring spirits*, sent forth for their sakes which apprehend the way of saluation, Heb. 1,14. But these are the messengers of Sathan, against whom we are commanded *to wrestle with all our force and might*, *Ephes. 6*, 12. They are the pages of the God of *Acharon*, 4 Reg. 1,7, to whom *Ochozias* sent for helpe. They are the *Gods of the Mountaines*, 3 Reg. 20,21, at whose hand *Benadab* expected victory. By the peasants in the Country, they are called *Satires*, by the women *Fairies*, by the Poets *Dryades* and *Hamadryades*, *Familiars* by Noblemen, δαίμονες by deepe Philosophers, and though their stiles may varie, yet their states are sutable. Their dwellings are in all foure Elements, and as of these some are more subtile, others plaine and grosse; so likewise are the knackes of their Budget.

De placphi Ioseph. lib. 5. Euseb lib. 5. cap. 15.

Of those spirits which are the messengers of Sathan.

But whether they are soaked in the sea, *Math.* 12,43, or walke *Per loca arida, by dry places*, *Math.* 23,15, so called (as I thinke) because they neuer are refreshed with the comfortable dew and pleasant drops of grace; thus farre all is one, that where their hands are once laide on, sure hold is had, *And the ende of that man* (as the text it selfe reporteth) *is worse then the beginning.* They pry, they watch, they serch, they carry, and are euer at our elbow, not onely to obserue our steps, and how right we treade; but to suggest vngodly counsels in the secrets of our bosome: which caused *Dauid* (as I thinke) to pray, *Contra sagittam volantem, et dæmonium meridianum, Against the flying shaft, and the mid-day diuell.* From this head sprang all trances, dreames, oracles, witchcraft, lunacy, *Et quæcunque Mortalibus per vaticinium illudunt, And whatsoeuer else* (saith *Alcinous*) *illudeth and abuseth men, vnder the mask of Prophesie.*

Psal. 90,5.

Alcin. de phãt et ant cap. 5.

It were a folly to dispute about the manner or the meane, where the messenger is wicked, or the message false, for though they glauer and dissemble, though sometimes historically, and from the lips outward they acknowledge Christ to be the Sonne of God, and his Ministers enstructers to the path of life, not of pure zeale, but rather to draw men by so much neerer to the Net, as the sonnes of *Iacob* called *Ioseph* brother, though they meant to murder him, Gen. 37,20. *Ioab* embraced *Abner* when he gaue the stabbe, 2 Reg. 3,27. *Iudas* kissed Christ after he had sold him to the Pharisies for thirty pence, Mat. 26, 48. yet it is enough for me to shun their hant, in that they are wont to runne with the diuels errand, who was from the beginning, and will euer be, *Mendax, et pater eius, A lyar, and a father of leasing.* For if a bad Tree

It is good to shun them that run on the diuels errand.

Tree cannot bring foorth good fruite, if no Simple of *Samaria* can purge the choller of *Ieruſalem*; no more can any limbe of Sathan giue ſound counſell or aduice, *To thoſe that are regenerate by water and the holy Ghoſt in the blood of Chriſt Ieſus.*

The counſell which the falſe Prophet gaue to the man of God, 3 Reg. 13, 18. may ſerue vs for a warning how to deale with ſuch kinde of miniſters. But how painted, colourable, delicate, or fine ſoeuer their abuſes be, me-thinks men ſhould bee wiſer then to apply their eares, when they know before hand, or at leaſt may bee enſtructed by moſt ſound authority, that neyther Sathan nor his Angels vnderſtand *Ex ſcientia propria*, what ſhall come to paſſe, or know more then is in working at that preſent when they ſpeake, though men (by frailety and by ſhallowneſſe of ſence) be not ſo well able as they (by their ſubtilty) to ſound the bottome of concealed myſteries. *Let them* (ſaith God by *Eſay*) *tell before hand what ſhall come to paſſe, and I will beleeue them to bee Gods, Eſay* 44, 7. Which proueth Propheſie to be a branch and member of diuine prerogatiue, and therefore if the reaſon why the miſcreants and infidels ſuppoſe that the ſpirits could prognoſticate, were only in reſpect they tooke them to be Gods; wee may bee counted more inexcuſable by infinite degrees, which beleeue them to be diuels (as in very deed they are) and yet giue eare to their intelligence: *Non eſt enim ſcire, nec inuenire magnalia dei, For it is vnpoſsible to vnderſtand, or ſearch out the mighty workes of God, Eccl.* 1, 8. And againe, future accidents can be reuealed by no meſſenger, much leſſe by theſe ſlye pages of *Apollos* Court, who are as true in theſe dayes, when they couer and conceale the poyſon of their Arte, and onely labour to recouer credite in the world, as they were in olde time, when they bleared and abuſed all the world with Oracles.

Sathan nor his Angels vnderſtand any thing of their owne knowledge.

Spirits as true in theſe dayes as they were in olde times for abuſing the World.

Now let vs looke into the meanes whereby the ſpirits may bee thoght to geſſe at things to come, with any probability: *Non enim ea quæ non dum fieri cœpta ſunt referunt dæmones, quia dominus ſolus eſt conſcius futurorum, ſed quorum conſpiciunt in actu initium eorum, tanquam fures ſibi vendicant notionem, For the ſpirits* (ſaith the learned Father *Athanaſius*) *vnderſtand not thoſe things which haue not yet begun to worke, becauſe God himſelfe is only priuy vnto things to come: but like craftie theeues they challenge to themſelues a knowledge of thoſe matters onely, whoſe beginning they haue ſeene to tend to that effect which followes.* Their cheefeſt meane therefore I take to be their ancient experience, ſo ſeaſoned with obſeruation of euents, which haue ſucceeded oftentimes; as their gueſſes and coniectures (by good reaſon) muſt be more then probable. For whereas our liues are ſo ſhort, as not onely the Prophet compareth them to the length of a ſpanne, but our owne experience beſide aſſureth vs from time to time, that when we ſhould bee wiſeſt and begin to iudge by rule, eyther we forget with extreme age, or are ſwept away with death; thoſe pettie counſellors haue bodyes made of aire, which maketh them ſo light, and beſide, they remaine moſt cleere and

Athan. in vita Anto.

Of experience ſeaſoned by obſeruation of euents.

and free from mixture of all carnall qualities, that might abridge or cut ſhort the time of their continuance. Wherefore, if aged men be counted wiſer for their time, and preferred in reſpect of their experience, which is the ſalt of wit, before the froth of youth; how much rather ſpirits, which are not onely bore-headed, and in *veterati dierum*, as the Iudges were which lay in waite to entrap *Suſanna*; but withall *ſcuoues*, that is, as *Lactantius* expounds the word, *Skilfull in many things*, comparing all euents and counſels (ſince the fall of *Lucifer*) with the preſent?

The ſalt of aged wit preferred before the froth of youth.

De Orig. erro. lib. 3.

There is no doubt, but as we may learne by the ſame father, it is eaſie for them to ſpeake like learned men, but true they cannot ſpeak: becauſe they neuer learned truth of him that is Almighty. They are ignorant in no kinde of Arte, which is the cauſe why men are prompted with ſo many wicked principles as are giuen out, to make thinges probable, which of themſelues are peeuiſh and ridiculous. Beſide, as we are taught by Scripture, that it pleaſed GOD to infuſe ſtrange propertics into Hearbs, Gums, Minerals, Beaſts, Mettals, Planets, and Stones, for the benefit and behoofe of men: ſo theſe obſeruing both the common vſe and ſecret vertues of the ſame, bring many things to paſſe by ordinary meane, which men for want of vnderſtanding, *Inſtigante maxime vicio curioſitatis, &c.* *The vice of curioſity* (as S. *Auguſtine* writes) *cheefely prouoking them*, in hope of carnall and falſe happineſſe, aſcribe to myracles.

De doct. chriſt

The ſhaddowes and illuſions were exceeding ſtrange, which *Sedechias* a deceitfull Iew preſented before *Lewes* the Emperor. So were thoſe before *Fredericke* the ſecond, *Francis* the firſt French King of that name of latter dayes, and a ſwarme of others, which are reported by the Writers. Neyther ought they to ſeeme ſtrange to vs, ſince the workes of God are farre more deepe and infinite, then that they may be founded by the wit of man, or compriſed in the narrow compaſſe of his memory.

Blondus in hiſt.

I was preſent my ſelfe, when diuers Gentlemen and Noblemen, which vndertooke to deſcry the fineſt ſleights that *Scotto* the *Italian* was able to play by *Legier du main*, before the Queene; and yet notwithſtanding was no leſſe beguiled then the reſt, that preſumed leſſe vpon their owne dexterity and skill in thoſe matters. Wherefore if Iuglers may caſt a veyle before our eies, whoſe ſtratagems are in compariſon but plaine & groſſe; by how much more fine and nimble may we deeme Familiars to be, which houer in a Cloud and cannot bee diſcerned? when they ſeeke to blinde vs, *Præſtigijs ſenſum excæcantibus*, as *Lactantius* tearmeth them. Who knowes not how ſtrange a maske of death, *Aqua vitæ* burning with bay ſalt, caſteth vpon all the faces of the ſtanders by, ſo long as the ſubſtance of the ayre is infected by contagion of the vapour? I make no doubt but *Laban* was perſwaded in his heart, that *Iacob* cauſed all his Lambes to ſpeckle & appeare with party colours, after the bargaine was concluded priuately betweene

If Iuglers can deceiue the ſight, much more Familiars.

tweene themſelues: and yet the Scriptures ſignifie, that the pilled hazle twigs (which were laid in the gutters neere vnto the places where the Rams and Ewes ſhould meete and ioyne together) were the cauſes of the accident, Gen.3,37. For with what aſſurance fantaſie taketh hold of all impreſſiions that are made in the time of breeding or conioyning, the Philoſopher himſelfe can teach vs in his Problemes.

Gods prouidence worketh aboue the courſe of mans reaſon.

This I ſpeake according to the courſe of nature onely, without any kinde of intermixture with the prouidence of God, which worketh aboue the courſe of reaſon. Againe, *Rachel* hauing learned that *Mandragoras* was a ſingular and ſpecial thing to cauſe women to conceiue, Gen.30,15, was contented (for the ſame) to depat with her husband to her ſiſter for one night, &c. If then the ſpirits vnderſtand theſe things, and greater then theſe, why ſhould we not beleeue that they are able to inſpire a knowledge of the ſame, by dreame or otherwiſe? As if it were achieued by themſelues, and afterward to giue a likely gueſſe, by matching and comparing ſimples, with the ſtate and preparation of the ſubiects whereupon they are to worke, what ſucceſſe will follow. And as for deceiuing of the ſight, I count it eaſieſt of all, for if the diuell were neyther vnable, nor affraide to repreſent a figure of al the world, to the eyes of Chriſt our Sauiour vpon the Mount neere to *Ieruſalem*, with all the royalties and principalities belonging to the ſame (although the leaſt of them could not ſtand or be contained in ſo ſtraite a roome) how much bolder dare he be with vs, and how much ſooner are we like to be deceiued with his colours? I ſpeake not of their tricks in altering ſometime the ſence, ſometime the meane, ſometime the obiect, and ſometime al three together, caſting and diſperſing diuers fumes and vapours, by which wee are moued to miſdeeme of things that are ſubiect to the ſences, ouerſeeing what indeed we ſee, & yet thinking that we ſee what we do not.

Math.4.

Cũning tricks to alter ſence, meanes, and obiect altogether.

Another meane, whereby the ſpirits are more able to giue warning touching things to come, is ſuppoſed to conſiſt in the quality of the place from whence they looke. For as the Sentinell who kept the watch, eſpyed the Poſte that haſted to the King, before all other (though deſires in this point were alike) ſo there is no doubt, but flickering aloft, and noting what is done in euery part and quarter of the world, the ſpirits may more eaſily diuine, and giue aduertiſement by ſleepe, or otherwiſe accordingly. Againe, becauſe the ſpirits are not clogged with this vnweldy lumpe of fleſh, which not onely taketh off our edge of wit, and ſinketh vs more deepe into the droſſy mould of earth, then were expedient for the ſharpeneſſe of our ſenſe, but ſtinteth vs beſide to certaine limites and degrees, in bringing great effects to paſſe: wee muſt allotte vnto their ſhare, a farre greater ſleight of agility and nimbleneſſe in remouing haſtily from one Coaſt to another, and (by conſequent) in bringing newes with greater ſpeed, then either *Francis* the Poſte, or any other whatſoeuer in the world can carry.

That ſpirits giue intelligence by ſleep, or otherwiſe.

Iodocus

Iohannes de Rosa was wont to say, that he would put none other messenger in trust with any cause of weight, then him that lodged one night at *Constantinople*, and the next vnder his signet. The spirit *Orthon* brought intelligence out of all corners of the world, to *Gaston* Earle of *Foix* (as *Froizard* writes) though not by prouidence, but by celerity. Such another had that worthy *Socrates* (in whose praise *Plato* both spake and wrote so much) who brought him daily warnings and aduertisements of perils that were imminent: not that his knowledge was diuine or absolute, but rather by remouing from one corner to another, found the plots and pit-fals which were addressed and prouided by his enemies. The spirit or familiar which daily called vpon *Alaricus* (as he related to a certaine godly Monke) to begin his voyage toward *Rome*, came from the diuels Court vndoubtedly: who finding the weakenesse of that quarter (after long debate) by ciuill war, drew the tyrant thether, for the spoyle and murder of the godly. For example, if we demand intelligence concerning the state of any friend of ours in *Germany*, or any other place, as in what sort he spends his time, what enterprize he takes in hand, or when it is most like he will returne; the spirits are there with a trice, and taking first a view of his estate and exercise, then keeping well in minde his speeches, and those likewise of his friends, they cast an eye to the meanes of preparation which he makes, either to remaine or to set forward. This being done, and hauing linked one probability to another, it will not be hard, eyther to bring a true report, or at the least so probable vppon these grounds, as men will take encouragement to be made fooles at another time in the like manner. If the question arise about the cutting of a purse, it is not hard for some of these vngodly spirits which inspire the theefe first with this intent to steale, taking notice of the fact, obseruing with great heed and diligence, what plot the theefe sets downe to scape away; and being priuy eyther to the spending or bestowing of the money, it is not hard (I say) for them to descry the persons by one meane or other. If we demaund of them, what shall betide the Princes or great mē that are yet in health? They take in hand to iudge by scanning of their dyet, exercise, and soundnesse of the vitall partes within, by the friends or enemies which lay plots, eyther for their safeguard or their ouerthrow, &c. If when they are not well at ease, sometime they waite in his Cabnet, another while they listen to the iudgement of the learned, touching the disease, and at the length deliuer out an answer, for the feeding of their clients hope, which hath bene clouted vp of many probabilities. But marke how sundry and vnstable their coniectures are, for if eyther hee that meant to returne homeward out of *Italy* change his will, or GOD forgiue the sinne of sudden death, as hee did to *Ezechias*, or any other accident occurre, which was not thought off when the preparation was made: all which they haue told is false, & all that they can promise is a fable. The spirits can diuine no further thē the Disciples, which supposed that the storme

A strange messenger to be put in trust with secrets.

Soc. hist. lib. 7 cap. 10.

How Spirites vse to giue intelligence concerning the estate of absent friends.

Question of cutting a purse

Demand of accidents to Princes or great persons.

Their coniectures are diuers and vncertaine.

would haue deuoured both them and the veſſel wherin they were: but Chriſt made both the windes and waters to retire at his warning. They can but geſſe with husbandmen, that ſuch a Fig-tree ſtanding in a good place for receiuing of the Sunne, & being planted in a fruiteful ground, is like the next yeare to beare: but after it is blaſted by the breath of God, and that his word hath warranted, that no fruite ſhall grow thereon for euer, Mat. 21, 19, farwell imagination.

They can but feare with all the Marriners, that when the tackle hath beene rent and torne, the Ship cannot continue long: but he that gaue ſo many ſoules to *Paul*, Acts 27, is able to defeate their probabilities.

The cauſe why men are ſo often deceiued and abuſed.

And this I take to be the cauſe, why they that depend vpon the credite of thoſe limbes of hell, are ſo fowly and ſo often bleared and abuſed, in the comfort or diſcomfort of their enterprize. Moreouer, they diuine ſometime at moodes and paſſions of our minde, according to the likelihood or meaſure whereby wee ſeeme to diſcouer and bewray the ſame in outward ſhew. As for example, if a man be red in the face, they thinke it proceeds of anger; if pale, of enuy, though theſe ſignes be fallible: and therefore S. *Auguſtine* hauing written in his former workes, that ſpirits were able to deſcry the conceites of men, *Non ſolum voce prolatas, ſed & cogitatione conceptas cum ſigna quædam ex animo exprimantur, Not onely after they had beene deliuered by voice, but conceiued in our thoughts, ſo farre as ſignes bewray the minde, &c.* He repeateth it againe, affirming *Rem occultiſſimam ſe dixiſſe, maiore aſſeueratione quam debuit, That he aduentured vpon a matter that was exceeding profound and ſecret, with greater boldneſſe then he ought.* For whether certaine tokens be deliuered to them, which are obſcure to vs, or whether by a ſpirituall diſcouery they come to know thoſe things, &c. *Aut difficile poteſt ab hominibus, aut omnino non poteſt inueniri, Either very hardly or not at all, it can be found out* (ſaith he) *by men that are mortall.*

De diui. dam. cap. 3.

Aug. Retra. lib 3. cap. 30

Thus timerous, wary and reſpectiue was this learned Father, leaſt any man might erre by miſtaking his conceite, in a matter of very ſlight account: whereas novv adayes, a number are ſo raſh and peremptory in deliuering their grounds abroad, as if they could not erre at all, or ſuddaine vvords might be receiued as approued Oracles. Well then, ſince *Cæſar* vvept vpon the ſight of *Pompeys* head, & *Hanniball* is ſaide to ſmile at the time of his cheefe diſgrace; vve may be bold to conclude, *Diſſimulare frontem, That the forehead* (vvhich is holden for the ſeate of ſhame) *can diſſemble vpon cauſe*, and that God being the true and onely ſearcher both of heart and reynes, it is not poſſible for any more to knovv vvhat is in man, then *Spiritus hominis qui eſt in illo, The ſpirit of the man himſelfe which is within him*, 1 Cor. 2, 11. The laſt, and (as I thinke) the ſhrevvdeſt meane, vvhereby the Spirits enter into credite vvith the vvorld, by giuing vvarning of euents to come, is vvhen they tell no more then falleth to their part to execute: for as the bleſſed Angels are *Spiritus adminiſtratorij, Miniſtring ſpirits*, Heb. 2, 14. for their behoofe vvhom GOD hath called vnto the ſtate of grace;

In raſh iudgements ſodaine words are receiud as ſound Oracles.

The onely meane whereby Spirits win credite with the world.

ſo

ſo the diuell with his blacke guard, are the meanes and inſtruments, which God hath vſed and imployed in al times, as the Scriptures teach, eyther for the tryall of the godly, or the chaſticement of the wicked, *Ego creaui interfectorem ad diſperdendum, Eſay* 54,16. *For I* (ſaith hee) *haue created him that killeth to deſtroy*; not by infuſing malice, but by turning wicked meanes to the glory of his Kingdome.

We may not ſay that God made *Iudas* an vnthankfull man, *Vidit enim cuncta quæ fecit, et erant valde bona, For he ſaw all things which hee had made, and they were exceeding good, Gen.*2, but after hee had found (according to the ſentence of the Prophet) that perdition began to flow from the fountaine of his owne corrupt conceites, it pleaſed God of his aboundant mercy to permit, that this pricking thorne ſhould bee changed and transformed to the Crowne of immortality. Well, to proceed with that which I haue now in hand, the diuell hauing receiued warrant from the mighty one of *Iſrael*, to viſite and afflict whatſoeuer *Iob* poſſeſſed in the world, *Iob* 1,12, ſo that he ſtretched not foorth his hand vpon himſelfe; might haue hunted for the title & credite of a Prophet, by giuing warning before hand, that ſuch a day the *Sabes* ſhould driue his Cattle into forraigne Lands, and make hauocke of his miniſters: That another day his flockes of Sheepe ſhould bee conſumed with a flaſh of fire falling downe from Heauen: And that a mighty ſtorme ſhaking the foure corners of the Pallace wherein his ſonnes and daughters were feaſting, the fourth day ſhould cruſh them all to duſt. All this he might haue ſignified, as well in that reſpect which I haue tolde before, as becauſe ſtormes, windes, and mettals of fire, are neere adioyning to his dwelling place. And yet wee ſee, that neyther he foreſaw more thē was in himſelfe to ſend, nor perſiſted any longer in this wrekfull courſe, then it pleaſed God to ſuffer.

God didmake Iudas an vnthankfull man

How the diuel might haue got the title & credit of a Prophet.

The ſpirit which had licence (at another time to preuaile againſt *Achabs* Prophets, might haue diſcouered before hand, with how many ſundry ſutes of lies they ſhould endeuor to deceiue the King, becauſe himſelfe was in *Ore omnium, In the mouthes of all them*, 3 *Reg.*22,22. And yet it had bin no great matter, conſidering the caſe, and that God himſelfe by ſufferance, not Satan by prerogatiue, is ſaid, to haue ſent the ſpirit of lyes into the mouths of all the Prophets, *Quoties enim alicui populo, vel vrbi aliquid mali impendet, ſpiritus ſe id facturos oraculis, vel prodigijs pollicentur. For ſo often* (ſaith *Lactantius*) *as any miſchiefe hangeth ouer a people or a Citty, the ſpirits vndertake to worke this by themſelues.* That men by building Temples, making ſacrifice, &c. to them, may depriue God of his honour, caſting an outward flouriſh and apparence, as if it lay in them, eyther to abate or aggrauate, whereas in very deede, they are teddered and tyed like an Ape to his clog, and as S. *Auguſtine* noteth, *Dare not dig one inch deeper, then the ſtint of their direction.* Their cheefeſt intreſt is found to conſiſt in this, that *Quoniā ſpiritus ſunt tenues & incomprehenſibiles, inſinuant ſe viſceribus hominū, & occulte in viſceribus operiuntur, Becauſe they are thin and incomprehenſible ſpirits, they*

De Orig. err. lib. 2.

Lact. ibid.

insinuate themselues into the bowels of vs men, and within the same are couered. Last of all, those *Angeli mali, bad Angels*, by whom God sent downe the wrath of his indignation vpon Egypt, might haue arrogated the wonders to themselues, and vaunted many dayes before the mischiefe came to passe, what reuell they would keepe, &c. Though the case concerned thē in no sort otherwise, then as hangmen, or publike executioners of iustice, after the sentence is pronounced. Against this principle, that the diuell can tell nothing (because he knowes nothing) that is absolutely future, they may perhaps obiect, that he knew Christ to be the Sonne of the liuing God. Which is not true, for thē he would neuer haue made a proofe, by tempting him with pomp of outward showes, whether this were he or not, that should destroy the glory of his Kingdome. Beside, it could not bee verified which is affirmed in the Scripture, that the mystery of his comming was concealed, *A seculis & generationibus, From ages and generations.* Nor S. *Paul* should haue bin one of the first that had reuealed that wisedome of the euer-liuing GOD, *Quam nemo principium huius seculi cognouit, Which none of the Princes of this world haue no part in him, Iohn* 14,5, if the diuels had beene throughly instructed in the course and order of his comming.

Pſal.77,54

Matth 4

Col.1,2;

1 corinth 2,1

Why then perhaps some one or other will demand, what moued the wicked spirits to acknowledge Christ in sundry places of the text? and his Disciples likewise to be ministers & messengers of truth, &c? Marry saith S. *Augustine*, euen as *Trysmegestus* both might and did attend with feare and quiuering, the ruine of his blocks almighty, when he heard the holy Prophets read, or as *Plato* was inspyred with a certaine dim and duskish light, by meeting with some part of the bookes of *Moses*, as the learned Fathers thinke, while hee trauailed in Egypt. For though the Eunuch could not vnderstand who was that Lambe which should bee sacrificed for the sinnes of all the world, before S. *Phillip* (by direction of Gods holy spirit) adioyned himselfe, & drew neere vnto the Coach, Acts 8, yet that they were to waite for such a Lambe, was plaine enough, which made him pause and muse vpon the matter. The diuels memory was not so weake and shallow, as to forget what had beene sounded in his eare so many yeares before (with greefe and sorrow to his heart) *That a womans seede should bruise the Serpents head, Gen.*3. *That the lyne of Abraham should flourish and remaine for euer, Esay* 4,17. *That the Virgine should bring foorth a sonne, Gen.*12,3. *And that the sonne of Dauid should sit on the right hand of God in his kingdome, Psal.*109. Wherefore he wanted not iust causes of mistrust, to take downe his creast, nor some colours of encouragement also, to content his humour. The starre which brought the Wise men to the Crib wherein the babe was laide, together with the melody which Angels made in heauen, and Shepheards heard on earth, for the birth of this diuine Creator and Redeemer of mankinde, made him sore afraid, least men awaked with so cleare a light, would forbeare to rowte any

The diuels memory not weake or forgetfull in especiall matters foretolde.

any longer in the ſleepe of incredulity. But when hee looked backe into the plainneſſe and ſimplicity of his bringing vp, ſuppoſing that a King could not apply the craft of a ſilly Carpenter, as *Iuſtinus Martyr* writeth that our Sauiour did, *Nor the ſonne of God ſubiect himſelfe to parents*, as S. *Luke* reporteth that he did likewiſe, he began to looke aloft againe as before, and to neglect the myracle, Luke 2,51. Within a while it ſtrooke him into another melancholy dump, to ſee the greaſie Doctors of the Synagogue, ſo deadly ſhaken and miraculouſly put to ſilence, by a childe of twelue years of age; miſdoubting leaſt this might be the Prophet, *which ſhould confound the wiſedome of the world, &c. Eſay* 33,18. But when he found him ſubiect to the paſſions and infirmities of fleſh, *Excepto peccato, Excepting onely ſinne*, his courage began to kindle, and his ſpirits to reuiue with a better ſatisfaction. The worthy commendation which S. *Iohn* the *Baptiſt* gaue to Chriſt, profeſſing himſelfe to be his miniſter and fore-runner, to prepare his waies, and withall the voyce of God agnizing him from heauen, to be his onely Sonne in whom he took delight, Mark. 1,11, cauſed him to quiuer and ſhake from top to toe, and ſo much the more, becauſe the very words themſelues accorded in ſo ſweete a tune with the voyce of the Prophets. But imagining that ſo great feare as Chriſt pretended, by eſchewing and auoyding warily the traps which were ſet for him by the Phariſies, was not agreeable with ſo diuine a Maieſty, as was expected both from a King and a Sonne of God, he recouered & waxed ſtrong with hope that his owne date was not yet expired. Afterward, he was amazed and perplexed wonderfully with the caſting out of diuels, not in the name of *Belzebub* the Prince of hell, but of that euerliuing God which cauſeth both heauen and earth to tremble with the terror of his looke, and putting all thoſe glozing Oracles to ſilence, which had ſo long bewitched men with ſhaddowes of diuinity. According to that place of the Prophet, *Praualebit Deus aduerſus eos, &c. God ſhall preuaile againſt them, and ſhall roote vp all the Gods of the Nations vpon earth, and euery one of them ſhall worſhip him from his owne place, euen all the Iſlands of the Gentiles, Soph.* 2,11. And againe, *Periit memoria eorum cum ſtrepitu, The memory of them hath periſhed with noyſe, &c. Pſal.* 9,5. But when he found how readily without reſiſtance, and how louingly without reproch he yeelded his ſweete body, to the ſhamefull and diſhonorable death of the Croſſe it ſelfe; there is no doubt but out of that veſſell full of Vineger which ſtood by the Croſſe, life was flaſhed into his face, and whatſoeuer reaſon prooued Chriſt to be a man (as in very deed he was) ſerued for an argument to Sathan, that he was no God, though he be ſure both now and in the latter day to finde him ſo. Laſt of all, the laying of his body into earth, and caſting of a mighty ſtone vpō the graue to keepe him downe, made all the diuels in the burning lake to ſmile; but after they had ſeene his ſoule in hell, and vnderſtood according to the promiſe of the Prophets, that it ſhold not tarry there, but reſuming the ſame body which it had before, *Aſcend to heauen, and poſſeſſe*

Dial. cum. Tryph. Iudæo.

Another melancholy dumpe ſeazing on the diuell.

The diuell deceiued in the title of a king, and the Son of God.

Iohn. 19,28.

poſſeſſe the Kingdome which was prepared for him by his Father before all worlds: This was the gripe that pinched to the quicke, and burſt the gall of him.

This being plaine and euident, I wonder how the diuels groping in the darke, can ſerue their turnes, that labour onely to blow life into the carkaſſe of this damned acte, which giueth a proud checke, not onely to Princes in their Counſell, but to God in his prouidence. It was obiected in S. *Auguſtines* time by ſome, that foraſmuch as God permitteth theſe Familiars to giue warnings in ſome ſort, we may conceiue that he miſliketh not the ſame: by which ſlye reaſon wee may likewiſe iuſtifie ſwearing, diſobedience, adultery, &c. becauſe vpon a mercifull and tender care, to waite for our repentance till the laſt; he gaue order that the Cockell ſhould be ſuffered to grow together with the Wheate, till the time of harueſt. We ſee that diuers haue beene puniſhed for like offences in this life, and therefore if this argument be good, *Cur permittit Deus iſta ſi diſplicent? Why doth God permit theſe things, if they diſpleaſe?* It is as forcible (in all reſpects) on that other ſide, *Cur punit Deus iſta ſi placent? why doth he chaſtiſe theſe things, if they do not diſcontent him?*

An obiection of Gods permitting Familiars in ſome ſort.

In defence of ſpirits, ſome will alledge out of *Iob*, chap. 33, 15, that when we are ſleeping in our beds, God openeth our eares and inſtructeth vs with diſcipline. As though there were no more wayes to the Wood then one, or whatſoeuer is exemplified in Scripture, for the miniſtry of the bleſſed Angels, whom it pleaſed God to vſe; might bee peruerted to the countenancing of the wicked ſpirits, *Qui morbos ſcient ſomni terrent mentes, &c. Which ſtirre vp diſeaſes*, affright the mindes of men with Dreames, diſtemper their conceites with Lunacy, and (by ſuch like meanes) enforce them to come vnder the ſhadow of their wings for ſuccour. At the length the Proctors and defenders of this Arte, finding themſelues altogether voyde & deſtitute of reaſon whereby to defend their cauſe, appeale to the pretended apparition of *Samuel*, ſuppoſing that as well the Coniurers of this time, as the Sorcereſſe which dealt for *Saul*, 1 Reg. 28, may call vpon the ſpirits of thoſe men at the leaſt (who during life) were moſt vnblameable in the ſight of God and his Angels. But marke how farre theſe wilfull perſons doe miſtake the pole, by which they ſet their rule; for neyther did this ſpirite vtter any thing in all his ſpeech, which might not be collected probably by the canuaiſe of a crafty wit, and matching probabilities with skill: neyther was that ſpirit *Samuel*, but Sathan in his likeneſſe, howſoeuer diuers of the learned ſort haue beene deceiued with an outward flouriſh and apparence of the letter. Whereupon we finde, *Literam occidere.* And as S. *Ierome* writes, though the Scriptures glitter in the barke, *Dulciores tamen ſunt in medulla, Yet are they ſweeteſt and moſt delightfull in the marrow.*

Lactan. de Orig. err.

Compariſon of Samuels apparition with the witch that came to Saul.

2 Cor. 3, 6.

For the finding out therefore of the proper ſence and meaning of this place, we are firſt to note the manner of the womans ſpeech, affirming that ſhe ſaw Gods aſcending out of the earth, &c. Whereas the true

true *Samuel*, who knew no more then one immortall and onely wiſe God, was not like to conſort with ſo large a couie. Secondly, theſe Gods which the woman eſpyed, came out of the earth, which prooues them not to be diuine. For as *Lactantius* hath noted, and to very good effect, *Nihil terra humilius niſi mors et infernum, Nothing is lower then the earth, ſauing death and hell, &c.* De Orig. err. cap. 2.

It is ſaide of *Henoch, that he was taken vp by God, Gen.* 5,24. The Angels *Gabriell* and *Raphaell, were ſent from God, Luke* 1,26, that is, from aboue. The boſome of *Abraham* was in ſo high a place, as the wealthy Cormorant was faine *to lift vp his eyes*, before hee could perceiue the bleſſed ſtate of happy *Lazarus*, Luke 16,23. Chriſt tolde the Phariſies, *that as he deſcended like an Eagle from aboue, ſo they chattered like Pyes vpon the ground*, Iohn 8,23, and therefore afterward hee mounted and aſcended to his Father. In like ſort, S. *Paul* aduiſeth all men *that ariſe againe with Chriſt*, that is (as I conceiue) which hauing mortified their carnall members in the merits of his blood, are happily reſtored to the ſtate of grace and hope, from which they fell, *Quæ ſurſum ſunt quærete, Seeke thoſe things that are aboue, Col.* 3,1. *Becauſe euery perfect guift deſcendeth from the Father of all light, &c. Iam.* 1,17. *In whom conſiſteth the true fountaine of diuine conceites, and the roote of godlineſſe*. On the other ſide, it was aſſigned to the Serpent (as a bitter curſe) *To walke vpon his breſt, and eate earth all the daies of his life, Gen.* 3,14. And the ſtrength of the ſame Serpent is affirmed by the Scripture, *To be cheefely in the Nauell, Iohn* 10,11, which is almoſt the center of mans body, as the earth is of the world, &c. But aboue all, wee may not forget the Coniurers which were put to death by *Saul*, 1 Sam. 28. *Pythones in ventre habuiſſe, To haue had ſpirits in their belly. And thy voice* (ſaith *Eſay*) *ſhall be out of the ground, like him that hath a ſpirit of diuination, Eſay* 29, verſe 4.

Such as mortifie their carnall members, are reſtored to the ſtate of grace.

The coniurers put to death by Saule.

The wiſe men (as ſome call them) of *Hetruria*, from whence theſe toyes haue beene diſperſed ouer all the world, eſtabliſhed their Art vpon tradition of an olde Wiues tale; that a certaine ſauage or wilde man ſhould be taken vp, as Husbandmen were earing and manuring of the ground, who firſt vndertooke to propheſie. But *qui de terra eſt de terra loquitur, qui de cælo venit ſuper omnes eſt, He that is of the earth, ſpeaketh of the earth, but he that commeth from the heauen is aboue all, Iohn* 3,31. And in this reſpect S. *Iames* calleth all wiſedome that is oppoſite to this, *Terrenam, animalem, diabolicam, Earthly, ſenſuall, and diuelliſh*, Iam. 3,15. Wherefore whoſoeuer will bee credited or regarded in his propheſies, ought to deduct them from the pole, rather then from the center. Thirdly, for as much as the ſpirit ſuffered the King to fall downe and worſhip him as God, without reproofe; it is apparant that he neyther was nor could be *Samuel*. For as the Bee will neuer gather hony, where the blaſte of any Cockatrice hath beene; ſo God diſclaimeth all eſtates that depriue him of his honour. Therefore when the Cittizens of *Liſtra* gaue out a fooliſh ſpeech or rumour, that certaine Gods were deſcended

An olde wiues tale the groũd of propheſing.

Acts 14,11.

deſcended from aboue, in the ſhape of men, and heereupon would needs haue adored *Barnabas* for *Iupiter*, and *Paul* for *Mercury*, *Quia ipſe erat dux verbi*, *Becauſe he was the cheefe ſpeaker*, *Apoc.* 19, 12. *Apoc.* 22, 9, the bleſſed meſſengers of God, in token of their deepe deteſting honours, that were onely due to God, fell to rend their garments, and to ſtay the ſtreames of an vnfaithful multitude, by publiſhing their humanitie.

The Angell would not ſuffer *Iohn* to worſhip him, in reſpect hee was but his fellow-ſeruant in the myſtery of truth. And therefore by the like example of inordinate deſire of diuine honour, which the diuill vttered to Chriſt vpon the Mount, when he made a proffer to inueſt him in the right of all the kingdomes of the world, ſo that he wold but onely fall downe proſtrate and adore him (not ſo much for pride alone, as for diſproofe of that diuinity which hee beganne to feare in Chriſt) wee may conceiue what Wolfe was cloathed in this ſimple weed. For as S. *Auguſtine* writes, *The reuerent humility eyther of Angels, or of godly men, reiecteth ſuch baſe kindes of adulation; when ſimple perſons either vpon ignorance or weakeneſſe, are moſt prone to tender them.* King *Herod*, not for procuring (which I cannot finde) but for admitting onely without any checke, the lauiſh and blaſphemous ſpeeches of that glozing multitude, which compared his rude voyce with the voyce of God (as *Midas* gaue ſentence on the ſide of *Pan*, againſt *Apollo*) was eaten vp with wormes (a notable example to ſtint Princes within the bounds of moderation) And the fooliſh Monkes which ſmiled on *Theophilus*, for affirming that their viſages were like the face of God, eſcaped not the rod of his correction.

The diuell proffred chriſt all the Kingdomes of the World, ſo that he would adore him.

Aug. epiſt. 49.

Socrat. hiſt. lib. 6. cap. 7.

If our purpoſe be to offer ſacrifice to god, as the angel ſaid to Manue we muſt, *Soli offerre Domino*, *Offer it to God alone*, Iud. 3, 16, who is a iealous God, and touching points of honour, will not bee counterpoyzed or weighed downe by any. If we meane to worſhip as we ought, we muſt beware of craning worſhip, that is not agreeable. For the diuell labours not for honour at our hand, becauſe it maketh him more honourable, but our ſelues more wretched, neyther hath he ſo great hope to aduance himſelfe heereby, more neere to the throne of grace, whoſe caſe is deſperate; as to deiect vs from the ſcaling ladder of humility, whoſe ſtate is comfortable.

Our ſacrifice & offerings ought to be to God onely.

Then muſt we note the prouidence and deepe foreſight of the holy Ghoſt, which preſuppoſing at what marke the curioſity of aſpyring mindes would ayme; to take away the colours of abuſe, reſolueth in plaine termes, before this dialogue betweene the King, the diuell, and the woman, were in hand. *Non reſpondiſſe Dominum regi, neque per ſomnia, neque per ſacerdotes, neque per prophetas*, *That God would yeelde no kinde of anſwer to the King, neither by dreames, Prieſts, nor Prophets*, 1 *Reg.* 28, 6. Whereupon we gather, that if this ſpirit had beene of the lawfull kinde, he would haue vſed ſilence as the reſt had done, and in reſpect he did not, it is plaine he was a counterfet. Furthermore, thoſe very

The deepe foreſight and prouidence of the holy ghoſt.

very words which are vſed by the Spirit to the vvitch, *Quare inquietaſti me? Why haſt thou diſeaſed or diſturbed me?* are an euident and certaine proofe, that he could not be *Samuel*, vnleſſe we would be ſo ſimple as to thinke, that the ſoules of the godly are at the becke and deuotion of the reprobate, that Satans miniſters are able to diſturbe the reſt of bleſſed Saints: or that the Prophet *Samuel* (whom God ſo much regarded) being no leſſe aſſuredly eſtabliſhed in a place of eaſe, then *Saul* was like (ſo farre as men may iudge) to be deiected into the pit of hell, eyther would or could abandon his ſecure & happy ſtate, to content or pleaſe the Sorcereſſe, whom both the Kings Lawes, as yet vnrepealed, had adiudged to the paines of death, & Gods lavves (vndiſpenſable) reſerued to damnation.

The words of the Spirit to the Witch.

S. *Paul* had no great reaſon, *To forbid exceeding ſorrow for the dead*, 1 *Theſſ.* 4,13, nor to pray daily, *that he might be diſſolued, and remaine with Chriſt*, *Philip.* 1,23. Nor Saint *Stephen to recommend his ſoule into the hands of God*, *Acts* 17,59. Nor *Lazarus* to make account of the boſome of *Abraham*, wherein Saint *Luke* ſayes, *Hee was comforted*, *Luk.* 16,25. Nor the theefe to reioyce in Paradice, *Luke* 23,43, thogh Chriſt were his companion: if their condition after this life were no more ſecure and ſafe, then to be toſſed and turmoyled, checked or commanded at the will and pleaſure of the Reprobate. The Scriptures teach vs in another ſort, *That the ſoules of the iuſt are in the hands of God*, *Saph.* 3,1. *That they reſt from their labours*, *Apoc.* 14,6. *That they deale or entermeddle not with any thing that is atcheeued vnder the compaſſe of the Sun*, *Eccleſ.* 9,6. *They ſhall neyther hunger nor thurſt any more: The Sunne ſhall not light vpon them, nor any other kinde of parching heate: For the Lambe which ſitteth in the middle of the Throne, will guide them to the ſprings of life, and wipe all teares from their eyes, &c.* *Apoc.* 7,16,17, 18. To conclude, *Reuertetur puluis in terram vnde erat, et ſpiritus ad Deum qui dedit illum*, *The duſt ſhall returne from whence it came, and the ſpirit vnto God who gaue it*, *Eccle.* 12,7. In this reſpect we reade, *that after once the childe was dead*, *Dauid gaue ouer his lamenting*, 2 *Reg.* 12,2, becauſe the caſe was paſt all helpe. And God himſelfe likewiſe tooke away *Ioſias*, that he might not ſee *the greeuous plagues and miſeries to come*, 4 *Reg.* 22,20. Which had beene vaine, if eyther a fond Sorcereſſe could haue called backe the ſonne of *Dauid*, like a Poſte to bring intelligence, or *Ioſias* might by any meane appeare againe, to ſcanne or view the wretched ſtate of his owne Country.

The ſecure & ſafe eſtate of the bleſſed after this life

Dauid ceaſſed his lamenting, the child being dead, becauſe all helpe was paſt.

Beſide, wee finde ſo great a diſtance to haue beene betweene the rich man and poore *Lazarus*, as one of them could neyther paſſe nor conuey to other, Luke 16, verſe 26. *Ibi enim ſunt defunctorum ſpiritus, &c.* *For the ſoules of the dead* (ſaith S. *Auguſtine*) *are in a place where they ſee not what aduentures happen or fall out to men*. Otherwiſe, if it were free for them to be preſent or aſſiſtant at the dealings of this life, as oftentimes it ſeemeth in our ſleepe; *I am very ſure* (ſaith he) *my careſull Mother would not leaue me thus, whom ſhee followed by ſo many*

The ſoules of the dead ſee not what accidents happen to men.

Lands and Seas to enioy my company. But as wee may not plough with an Oxe and an Aſſe, Deut. 22, 9, weare a garment that is wouen of linlen and woollen, Deut. 22, 11. plant a Vine with diuers ſeeds, Deut. 22, 9, ſerue God and Mammon, Matth 6, verſe 24, giue vp our names to Chriſt, and entangle our ſelues with affayres and dealings of the World, no more is it lawfull for the Leuites of *Ieruſalem* to ſeeke helpe in *Iericho*.

The Leuites of Ieruſalem muſt ſeeke no help in Iericho

If any man demand by the way, why the Coniurers ſhould bee ſo deſirous ſometime of our hand, as that famous Biſhop *Athanaſius* (in whoſe lappe our wearied Mother the Spouſe of Chriſt, leaned once to to take her reſt) was accuſed to haue cut off the hand of one called *Arſenius*, *Et ea ad magicas præſtigias vti voluiſſe*, *And that hee would haue abuſed it to coniuring*. Sometimes one droppe of blood, as the ſpirit of a Witch, whom I my ſelfe ſaw put to death at *Cambridge*, preſſed her with earneſt ſute, and (for want of better earneſt) of a hayre, a point, a pinne, with ſuch like toyes: I anſwer, that this commeth not becauſe the waſted and dead hand is any way more able to direct or ſway the ſoule of him that was owner of it, then the foote of man to rule his head, or the fore-caſtle of a Shippe to guide the Sterne; but becauſe the diuell would bee glad of any bonde or pledge that might aſſure him of the ſoule of man, for which hee thirſteth aboue meaſure.

L. 3. C. de pact

The guift it ſelfe is naked, *Niſi conſenſu veſtiatur*, *Vnleſſe* (as the Ciuilians terme it) *the ſame be veſted and cloathed by conſent*. And therefore the diuell craueth rather thy beleefe, then thy beneuolence, thy heart then thy hand, thy truſt then thy token. The ſoules of men ſleepe not (as ſome report) that *Iohn* the 22, held in his particular conceite, till the latter day, but ſo ſoone as they are eaſed and diſcharged from this clogge of fleſh, eyther they flye vp to the Mountaine (as the Prophet *Dauid* ſpeaketh) like a Bird; or beeing heauily depreſſed by the extreame weight of ſinne, ſinke downe vnto the blacke deepes of Hell, the bodyes ſleepe in duſt, and ſhall not bee awaked before that dreadfull knell which ringeth all in, eyther to damnation or to Paradice.

The ſoules of men ſleepe not till the latter day.

Neither ſoules nor bodies can appeare to Coniurers, but by figure or ſhadow of illuſion.

Wherefore I conclude, that neyther ſoules nor bodyes can appeare to Coniurers, but by a figure or a ſhaddow of illuſion, ſo far as it may take a ſeeming colour, by the practiſe of our enemy. For who knowes not the diuels wonted haunt, in frequenting Graues and Monuments of thoſe that are departed vnto God? as well by that which *Tacitus* reporteth, touching certaine gobbets of dead mens bodyes digged out of the walles, at ſuch time as *Germanicus* was made away with charms, ſtampes of Lead, aſhes halfe burned, and polluted with foule ſtinking matter, *Quibus creditur animas numinibus infernas ſacrari*, *By which it was ſuppoſed, that the ſoules were dedicated to the powers of Hell*: As by him that (as S. *Marke* reports, chap. 5, verſe 3,) kept his lodging in the Monuments, and would not be tyed vp in chaines by any man, and

Annal. lib. 2.

yet

yet he can pretend no clayme or intereſt, eyther to the Monument which is onely a receite, or to the body, which was once, and ſhould be againe a Temple of the holy Ghoſt, but holdeth on this courſe for diuers purpoſes. De falſa, cap.

The firſt is (ſaith *Lactantius*) *Vt ſub nominibus mortuorum delitescens, viuentibus plagas tendat, That lurking vnder the names and titles of the dead, he may ſet ſnares for the liuing*. It chanced after the deceaſe of a certaine honeſt gentleman (whom I forbeare to name in ſome reſpects) the diuell appearing firſt to one of his daughters, in his wonted ſhape, and with a voyce and countenance agreeable, and eftſoones to another, brought the plaine & well diſpoſed maides into ſo ſtrange a plight, as would haue greeued any man aliue, that had retayned in his breſt one ſparke of charity. And this thing ſeemed ſtrange withall, that for that time wherein the fit of his apparance haunted them, they could as well tell who was come into the houſe, what they ſpake or did, &c. as any that were preſent in their companies. The like ſtory (for all the world) is written of *Hieronimo* an Italian, and likewiſe of one of the Greeke Emperors. Another reaſon of the diuels houering about Graues and Toombes, is in reſpect of his owne delight. For as he was to man the firſt author and impulſiue cauſe of death, ſo doth it ſtill content and tickle him (more then wee can conceiue) to rattle among the bones and winding ſheetes of thoſe that are laide to ſleepe, becauſe the ſame are (as it were) the Flags and Drums of his conqueſt againſt *Adam*. De Origen err. lib. 2. Vnder names and titles of the ded, ſnares are ſet for the liuing. The diuell delighteth to haunt Graues and Tombes, and why.

Againe, by nouriſhing a falſe conceite in the mindes of ſimple and vnlearned men, that the ſoules of the faithfull are harbored in reſt, but wander vp and downe, I cannot tell how many yeares (as *Plato* in diuers of his workes, and *Cicero* in the dreame of *Scipio* ſet downe) before they can arriue in their deſired Port; he giueth checke to the doctrine of the Goſpell touching heauen and hell, and ſeeketh priuily to quicken and reuiue the moſt blaſphemous hereſies of *Philetus* and *Himenæus*, 2 Tim. 2, 15, who haue erred from the truth, teaching the reſurrection to be paſt already. Beſide, as S. *Cyprian* doth note, he ſeeketh by this colour, to pretend a kinde of intereſt and title to the bodyes of the dead: whoſe ſhadowes (while they were aliue) haue chaſed him (like an Otter) from one ſide of the poole to another. The laſt reaſon whereby wee may gather that this was not the ſpirit of the true and godly *Samuel*, is grounded vpon theſe words, *Cras autem tu et filij tui mecum eritis*, *But to morrow you and your ſonnes ſhall be with me*; as another of that kinde appearing vnto *Brutus*, the night before his ende, vſed almoſt the like kinde of ſpeech, and promiſed to meet with him the next day at *Philippy*; where the fielde was faught, and *Brutus* both ſlaine and diſcomfited. The diuel pretendeth a kind of intereſt to the bodyes of the dead. Plut. in Bruto.

For who can thinke that *Saul* hauing not only ſinned againſt God, but quite reuolted frō his feare, and ſought releeſe by Sorcerers, could meete with *Samuell*, a zealous, conſtant, and moſt holy Prophet in the

Kingdome of the choſen? But if we deeme this counterfet to haue bin (as theſe words do manifeſtly proue) a Purſuiuant of Satan, the great fiend of hell; the matters will agree, and no man can picke out a fitter harbindger to prepare the pallace of a tyrant. Thus poyſon may be drunke in gold, and treaſon to the holy one of *Iſrael*, folded vp in the mantle of hypocriſie. *Tertullian* abandoneth all thoſe (to vtter ſhipwracke both of ſoule and body) that depend vpon the counſell or direction of Familiars. *Origen* vpon the *Iudges*, maketh it a thing vnpoſſible, *Vt boni magicis carminibus obtemperent*, *That good ſpirits ſhould obey the charmes of Magicke.* And *Chryſoſtome* in a multitude of places deliuereth ſo many ſound and pithy reaſons, in diſproofe of all conformity betweene the children of light and the miniſters of darkneſſe; as may cauſe proud *Lucifer* himſelfe to bluſh, and his guard to bee aſhamed. Wherefore let the ſpirits watch and pry, iuggle and diſguiſe themſelues, fling and flicker as they liſt, about the Monuments, as the wicked *Arrians*, like as the garriſon of *Edipus* were wont to giue attendance about Churches and Church-yards, leaſt any faithfull *Tobias* might rake vp the bodies of the Martyrs with a clot of earth; it skilleth not, for when their poyſon hath beene ſpent, and their malignant humour glutted with many ſtreames of bloud, *The ſpirits of the faithfull ſhall reſt vnderneath the Altar. Apoc.6,9*, which is Ieſus Chriſt, calling vpon God (with endleſſe ſighes and grones) for the releeſe of their afflicted brethren, which attend and looke for like extremities, till neyther *Lucifer* (whoſe beames ſhine brighteſt in the iudgement of a carnall eye, nor any of his wicked impes) ſhall be able to diminiſh any iot of their delight, or to diſturbe their bliſſe, much leſſe to diſpoſe or cõmand their ſeruice.

The counterfet Samuell a Purſuiuant of Hell.

In Apol.

Orig. in Iud.

In Mat. cap. 8. Hom. de Lazaro.

The diuels can command no ſeruice of the bleſſed ſpirits.

Now ſince the matter is of weight, and ſtandeth more vppon this place of *Samuel*, then any one that hath beene taken or deriued out of holy Writ; let vs try by what pretence or colour they can iuſtifie thẽſelues, which hold this fantaſie to haue beene the ſpirit of true *Samuel* indeed, & this Iack daw which braueth in his pride of painted plumes, to haue beene the right Bird of *Arabia*. Firſt therefore they begin to colour their conceites with a reaſon drawne *Ab authoritate*, becauſe diuers of the *Paraphraſts* and *Rabbies* of the *Iewes* are of the minde, that it was no counterfet. An argument of meruailous effect no doubt, as if we might not iuſtifie by like authority, that the ſpirit which was lycenſed by God (vpon earneſt ſute) to become a glozing ſpirit in the mouthes of the Prophets, was no miniſter of hell, but the ſoule of *Naboth*; who to wreake his ſpight vpon the King, that had depriued him both of inheritance and life, was ready to accept and vndertake that office; then which dreame, it is not poſſible for any man to thinke of any fable more ridiculous. For though wee could imagine that the ſoules of godly men retaine a kinde of ſpleene againſt their enemies on earth, that the windes and ſurges are as gallant in the Port, as vpon the narrow ſeas, or that the Saints which are commanded to forgiue in

3 Reg. 22.

Imaginations vtterly improbable.

in this world (where affections onely raigne) ſhould deſire reuenge, or puniſh in the next: yet that they would attempt to worke it by diſhoneſt and vnlawfull meanes, as this ſpirit went about, in ſeeking to deceiue the king with all his band of Prophets, is not credible. Wherfore, ſince as *Tully* writes, *In rebus magni momenti, &c. In matters of great weight, there is no roome for olde Wiues tales*, wee muſt deſire them to bring Authors of more credite, or elſe to deſiſt from brauing, without eyther ſound or hope of victory. Secondly, they ſtand vpon the very name it ſelfe, becauſe in all the Chapter, the ſpirit hath none other tytle then of *Samuel*. What then, Doth not God call thoſe things *Quæ non ſunt, tanquam ea quæ ſunt? Which are not, like thoſe which are?* The names are often vſed when things reſemble onely and are ſpoken by compariſon. It is not ſtrange that Sathan can both change his colour like a Camelion, and his ſhape like *Proteus*. He ſpake firſt in the figure of a Serpent, after by the mouthes of Dragons, Idols, and ſeducing Oracles, and now adayes by the pens and tongues of Heretickes. Nay which is more, as the falſe Prophet in *Bethel* was not aſhamed to ſay to the man of God, *Ego Propheta ſum ſimilis tui, & Angelus loquutus eſt mihi ſermonem Domini, I am a Prophet like vnto thy ſelfe, and the Angell hath reuealed vnto me the word of God*, 2 Reg. 13,18. So Sathan can transforme his vgly ſhape into the figure of an Angell. Whereupon it is not vnlike that S. *Paul* aduiſed vs, Gal. 1,8. *Not to credite any other doctrine then had beene deliuered before, though an Angell preached it, &c.* Not that an Angell will or can preach any thing that is amiſſe, or repugnant to the prouidence of God (or euer went about it ſince the fall of *Lucifer*) but to preuent the diuels ſleight and practiſe by this kinde of figure, who was able to ſtretch further with his Foxes caſe, then his Lyons skinne; and to deceiue more dangerouſly vnder the fleece of a ſilly Lambe, then with the tallons of an Oſpray. The wicked ſpirit that wrought wonders by *Priſcilla* the blaſphemous *Montaniſt*, was ſo fine, as he would oftentimes rebuke apparant faults, *Vt videretur correctior vitiorum, That he might bee taken for a reformer of abuſes. Quid interrogas me, cum Dominus ate receſſerit? Why doſt thou enquire of me* (ſaith the ſpirit vnto *Saul*) *when God is departed from thee, or hath giuen thee ouer?* 1 Sam. 28,16. Which is in effect, as much as I ſpake off in the laſt example.

Rom. 4,7.

2 Cor. 11,13,14

Euſeb. hiſt. lib. 5. cap. 15.

For this cauſe is it affirmed by S. *Chryſoſtome, Diabolum de ſe mentium eſſe, &c. That the diuell lyed about himſelfe*, and ſought to cloke the malice of his kinde, by thruſting into the company of thoſe that are religious and well diſpoſed. For though ſometime a canker may bee found in a Damaske Roſe, a Serpent in a bed of Mariorum, and a *Iudas* among twelue Diſciples; yet it is not common, nor to be miſtruſted, without euident diſcouery. The wiſe man calleth all theſe veyles and ſhaddowes of iniquity, *Magicæ artis deriſus, The deriſion or ſcorne of the Arte of Magicke*, Saph. 17,7. And S. *Paul* doth put no difference *betweene men that giue eare to the doctrine of diuels, and thoſe that vtterly forſake*

In Math. The diuell is a lyar of himſelfe.

1 Tim. 4,1.

forſake the faith. For though the former hold a certaine colour or pretence of godlineſſe, yet they deny God in their dealings. But this ſpirit, ſay they, brought no ſtrange or wicked doctrine, but auouched cõſtantly thoſe very meſſages, which while he was aliue, had beene deliuered from God by the mouth of *Samuel*, concerning diuers ſorts of plagues and puniſhments, already due to the Kings offences. As though the diuell were not priuy to the finall ſentence of almighty God, that the Crowne of *Iſrael* ſhould bee tranſported from the lyne of *Saul* to *Dauid* and his heyres for euer; when the matter was not hidden or cõcealed from the meaneſt of the people. For as hee vnderſtood what kinde of ſeede it was, that ſhould one day bruiſe his head; ſo likewiſe he could take aduantage of a common brute to deceiue the reprobate. To their other fauorable coniecture, that it ſhould be *Samuel*, becauſe hee vouched and affirmed nothing without the word of God; I anſwer, that it is and euer hath beene, an old weather-beaten ſhift of his, to deliuer pils in pappe, and to ſhaddow his moſt vgly and miſhapen feete, with the long robe of a Phariſie. Hee deceiued *Eue* with *Scit Deus, &c. God knoweth, that in what day ſoeuer you ſhall taſte of the fruite, your eyes ſhall be vnſeeled, &c. Gen.*3,5. The falſe Prophet of *Bethell* pretends a reuelation from God, 2 Reg. 13,18, as we heard before. In like manner *Rabſachi*, one of the diuels Colonels, 1 Reg. 28,21, alledging a fayre comiſſion to puniſh *Iſrael*. And once againe, when all ſhifts fayled Sathan, he aſſaulted Chriſt with *Scriptum eſt, It is written, &c. Matth.*4. Suppoſing that he could haue driuen him out of the field by the force of his owne weapon. At another time without any calling out, the ſpirits gaue euidence with Chriſt, and after with S. *Paul*, againſt the ſcorners and deſpiſers of his word; though neyther of them wold accept their teſtimony.

The diuel priuie to the final ſentence of God, concerning Saul.

The cunning craft of the diuel in deceiuing ſuch as deale with him.

Thus all the wicked and vngodly Prophets of our age, in like manner cleauing to the letter, without regard to the meaning, beare the Standard of our Sauiour againſt himſelfe in open field: they clappe a lawful marke vpon a lawleſſe prize; and (like prating Poſtes) carry lies in their lips, and truth in their letters. Some ſay that the Preacher, *Eccl.* 46,20. pointing alwayes with the finger to this place, about which we ſquare, affirmeth *Samuel* to haue propheſied euen after he was laide to reſt: which is a proofe, that this was a true Prophet, and no counterfeit. But to this I anſwer as before, that the Scriptures ſpeake not with that force or emphaſis, as if they would enioyne vs (vpon paine of deadly ſin) to thinke that this was the Prophet; but apply their phraſe and figure to that forme which was preſented by the Sorcereſſe: although it be not ſtrange, that more then *Samuel* haue beene affirmed in ſome ſort to propheſie, euen after they were dead, in reſpect the workes and writings which they left behinde them, were able to enſtruct, and moſt apt to edefie.

Of ſuch as beare Chriſts Standard againſt himſelf.

More then Samuel haue bin ſaid to propheſie after their death.

After this manner the rich glutton ſeeming no leſſe carefull of his friends then of himſelfe, was giuen to vnderſtand by *Abraham, That they*

they had Moſes and the Prophets, Luke 16,29, that is, *Not themſelues in perſon*, (ſaith S. *Auguſtine*) *but their volumes, with equiualent authority.* Thus *Moſes* is ſaid *to be read in the Synagogue, Acts* 15,21, though his death were written by himſelfe, which is very ſtrange, excepting the guift of Propheſie, *Et non cognouit homo ſepulchrum eius, vſque in hodiernum diem, Deut.* 34,6. *And no man euer vnderſtood the place of his buriall, vntill this preſent day, &c.* Againe, we finde that *Moſes* being dead, *did accuſe the Phariſies, Iohn* 5,46, becauſe the Scriptures which were penned and ſet downe by him, *gaue witneſſe of our Sauiour Ieſu Chriſt, Iohn* 5,39, *though a veyle were put vpon their hearts, ſo oft as he was preſched in the Temple, 1 Cor.*3,15. Thus may the ſtories of the Church report, that *Athanaſius* had wounded *Arrius* more deepely with his writings, after both of them were laide to ſleepe, then the heate of diſputation when they met together. Which appeared well by this, that albeit his blaſphemous doctrine boyled for a while, like water that is taken from the fire, yet at the length it quailed of it ſelfe, and gaue place to piety. To conclude, as well *Petrus Lombardus* the Maſter of Sentences, as *Samuel*, might cauſe this Epitaph to bee engraued on his Monument; *Viuus docui, nec ceſſo docere mortuus, I taught whilē I was aliue, neyther do I ceaſe to do the like after I am deceaſed.* I am not ignorant that one of the Schoole-men ſeeketh to take vp this quarrell by a middle courſe, ſuppoſing that the carkaſſe of *Samuel* might appeare without offence, ſo that the ſpirit were committed to the fellowſhip of Saints, &c. But this is a way rather to caſt open, then to conceale the former ouerſight, and to cut, then to vnlooſe the knot. For how could *Chriſt be then the firſt-fruites of the dead? 1 Cor.* 15,20. Or how could there bee but one reſurrection, which is recommended in the Scriptures? Beſide, if God would not permit Sathan to ſtretch foorth his hand againſt *Iob*, while he was aliue and ſubiect to the taint of ſinne, Iob 1,12, it is not like that he would giue him ouer when he ſlept in hope. And if a bleſſed Archangell skirmiſhed againſt the diuell, about the body of *Moſes*; why ſhould we not beleeue that it is holy, in reſpect it was once, and ſhall be againe, *A Temple of the holy Ghoſt? Iude* 9.

Aug. decura. pro mort. agenda.

Blaſphemous doctrine may boyle for a while, but quickly quaileth of it ſelfe. Nichol. Gill. in Annal.

Thoſe whom God loued & had care of in this life, heforſaketh not in death.

Againe, it is not like that God would ſuffer a Prophet of his owne election, to become an inſtrument of deceite and abuſe, or that the diuell (by the fineſt practiſe of his arte) was able to reſtore a body to the former ſhape, which was long before this time, diſſolued into duſt and aſhes. They might as well defend, that *Samuel* was laide vp in his mantle, becauſe the ſpirit appeared in that weed: Or that the mantle could no more be waſted by the wormes, or worne out with time, then the garments of the children of *Iſrael*, Deut. 29,5, in their weary trauaile to the Land of promiſe were; becauſe we finde not the ſame to haue bene any whit decayed or altered. But thus it comes to paſſe, as *Ariſtotle* writes, *Vt vno abſurdo conceſſo ſequantur infinita, That one abſurdity being granted, many more enſue*: And the more a Woodcocke ſtriueth to ſcamble out of the Net, the more he maſheth and entangleth himſelfe

God ſuffereth none of his owne election to become occaſions of deceit or abuſe.

ſelfe with booteleſſe labour.

If all this cannot ſatisfie their wilfull mindes, which rather pleade for profite then for truth; yet let them not forget what is affirmed in the Book of Wiſedome, chap. 2, verſe 2. *Non eſſe qui agnitus ſit reuerſus ab inferis, That no man was euer knowne to haue returned from the dead at any time.* Belike the wiſe man neuer read this place, nor tooke the ſpirit (which appeared) to be *Samuell*; although the circumſtances were more plaine & euident to him that liued neere the time, then to vs that follow ſo long after. The laſt and moſt likely colour, wherewith they ſeeke to flouriſh ouer this conceite, is by obſeruing daintily, that whereas Sathan alwayes telleth lyes, and caſteth faigned colours to beguile the ſence; this ſpirit firſt appeared in the ſhape which was beſt knowne to all, and then declares and vtters nothing but plaine truth; as appeareth by the falling out of thoſe words (*Cras tu et filij tui mecum eritis, To morrow both you and your ſonnes ſhall be with me*) by the next dayes tragedy.

No man was euer knowne at any time to returne from the dead.

To this I could giue anſwer, that the very plainneſſe of the ſhape, which he pretended at that inſtant to reſume, was but a maske, becauſe it vvas not proper to himſelfe, according to the grounds which haue beene laide downe before. But the ſureſt way to ſatisfie the place, is by deliuering the true ſence of the Pronovvne *Mecum with me*, as it ſtādeth in this matter. For if the ſpirit meant by *Mecum* one and the ſelfe ſame place, it is euident that the diuell vvas concealed in this Cloud. For what foole will imagine that *Samuell* a choſen veſſell, and *Saul* a caſt-away, deceaſing cleane out of the boſome of the church, the limits of Gods fauour, and the skirt of hope, were marſhalled in one ſeate & place of inheritance together? But if we liſt to limit and interpret *Mecum* onely in reſpect of death, we muſt diſtinguiſh, eyther as it is abſolutely future, and concealed in the prouidence of God. In which caſe (as I prooued in my former anſwer) neyther Prophet, Angell, Cherubin, or whatſoeuer creature, be it neuer ſo diuine or excellent, can diſcloſe the ſame. Or as it was reuealed vnto Sathan, as a Miniſter of wrath, who neuer vnderſtandeth more then fals to his part to execute. And thus he might bee priuy to the courſe, though no more to the aduantage of his credite, thē when the publike miniſter of iuſtice is commanded to prepare himſelfe, eyther to behead or ſtrangle an offender.

Samuel a choſen veſſell, and Saul a reprobate, could not be limitted to one place together.

But if vve liſt to iudge, that Sathan cunningly comparing all the vvrekefull threates and menacis vvhich God had ſent to *Saul* by the Prophet many yeares before, vvith the ripeneſſe of the Kings offences, vvhich ſeemed to be ready for the ſickle, the badneſſe of his quarrell, vvith the fauour that protected *Dauid*, the vveakneſſe of his part, vvith the ſtrength and courage of his enemy (adding a recitall of a vvorld of notable examples, concerning men vvhich hauing moſt ingratefully reuolted from the fatherly protection and defence of God to Belzebub) vvere finally revvarded vvith the ſtroke of ſudden death, &c. If ſuring

and

and comparing theſe miſſortunes paſt, with the preſent ſtate, he deemed, that the next dayes battell would be fatall to the King. Or if it pleaſed God, to ſend the meſſage of miſhap by Sathan, whom the King both ſerued and eſteemed moſt, that others might bee taught hereafter, where to plant their hope, and what to looke for at the Diuels hand: I will not ſtriue, for in ſuch matters, as conſiſt in depth or ſingularity of ſence, there is no doubt, but he *that was moſt ſubtill of all the beaſts in the field, in the time of Adam*, is increaſed very much in that malignant quality, by the watch and obſeruation of his long experience. Wherefore, as we reade in *Heſiode*, that a Spirit called *Serapis*, gaue warning, that a certaine frame would fall, whoſe priuy failes hee could more perfectly diſcerne, by peering in at euery loope and euery creuiſe, then the Carpenter, which onely looketh to the bulke and body of the worke: ſo might the Spirits eaſily perceiue the flawes of King *Saules* eſtate, by whisking vp and downe, and giuing eare to thoſe encouragements, which were ſuggeſted by the Prieſts and Prophets, in whom (at that time) the gift of prophecie was reſident to *Dauid*, that he might perſiſt in this attempt, no leſſe acceptable to God, then pleaſing to the godly. Albeit, I confeſſe, the King himſelfe was blinded in ſo ſtrange a manner, as he knew not God from Belzebub, nor a Prophet from a Sorcereſſe.

Such as ſerue the diuell, & hope in him, are ſure of his reward at the laſt.

The concluſion is, that *Saul*, expecting ſome good tidings at the Deuils hand, to ſolace and releeue his penſiue minde, was plunged in deſpaire; according to that principle, which ſeldome failes. *In quo peccamus, in eodem plectimur.* A man may proue theſe kinds of prophecy, which haue beene ſlightly touched and runne ouer in mine anſwer, by three very fit examples of the Text it ſelfe: I meane either of the diuers geſſing and diuining at things, which are meerely and abſolutely future, without aime; Or by ſecret vnderſtanding of the cauſes, which begunne to worke, before they can be ſeene or ſearched by the ſence of man; Or by commiſſion receiued from the mouth of God himſelfe, to proceede and execute. Of the firſt kind was that God of *Accaron*, whoſe manner was to caſt at all, but not to ſatisfie the leaſt, to lie by rule, and vtter truth by chance. And ſo were all thoſe gloſing Oracles, which were ſo much eſteemed in the regiment of incredulity. Of the ſecond order, was that *Serapis*, and other of his ſute, of whom *Saint Auguſtine* writes, that finding the ruine of their Kingdome to approach; gaue warning of their owne decay, that this one truth, which was to follow in deſpight of their attempts, might ſerue for a foyle, to grace the multitude of lies, which had beene ſpread abroade ſo many yeeres together. In the third ranke, wee may marſhall that vngodly Spirit, which was lyſenced from the mouth of God to ſeduce King *Achab*, with his whole ſwarm of Prophets. By theſe things it appeareth plainly, that the Mantel of good *Samuel*, is ouer ſhort & ſcant to couer their abuſe, which preſume of any tidings or inteligence from the dead: much leſſe is it able to giue men encouragement to proceed in their

Looke what we offend in, by the ſame we are puniſhed.

Three examples whereby to proue theſe kindes of prophefie.

Aug. de diuinat. dæm.

vngodly courſe, who preferre the toyes that pleaſe their humor for the preſent, before the plagues that ſhal puniſh and afflict both their ſoules and bodies in the burning lake heereafter.

CHAP. XVIII.

Of the Arte of the Cabaliſts, conſiſting in two ſeuerall kindes, according to the examination of their Grammer.

TOuching the Arte or Grammer, rather of the *Cabaliſts*, which in reſpect it ſhooteth at the ſelfe-ſame marke that others doe, requireth ſomewhat to be ſaide; I finde not by my diligent regard in reading, that eyther the Fathers, or any other Writers of Antiquity, haue mentioned any more kindes thereof then two, concerning which, I meane to ſpeake as briefely as is poſſible. Firſt therefore we muſt vnderſtand, that immediately vpon the death of *Moſes*, a certaine ſecret ſence or myſtery of expounding Scriptures, was preſumed & imagined by the Iewes, to be left among them as an heyreloome, by tradition from the father to the ſonne, and for ſuch it was accepted and eſteemed (as they write) for the ſpace of many yeares together. But when the time of their captiuity and thraldome was at an ende, and God had happily reſtored them both to their Temple and their Law, the godly Preacher *Eſdras*, being very loth (ſay they) that this reſerued and concealed vnderſtanding ſhould be loſt, for default of a faithfull and infallible Record, cauſed (forthwith) ſeuenty of the wiſeſt and beſt learned in the ſecrets of the law, to deliuer both their rules and knowledge in that kinde, which was digeſted into ſeuenty volumes, and from that time forward, bare the name of *Cabala*.

A ſecret ſence or myſtery of expounding Scriptures traditionally imagined among the Iewes,

Heereupon we are to note, that albeit olde mens memories might fayle, as well for want of exerciſe, as by ſurcharge of greeſe and care, during the time of their exile: yet whatſoeuer they could eyther call to minde, or conceiue by gueſſe, was inſerted for a kinde of Oracle. Then that this *Cabala*, as they tearmed it, was neuer warranted or authoriſed by any parcell of the Scripture. Furthermore, that many fooliſh things (as S. *Ierome* writes) were foyſted in, and obtruded to the people, vnder this pretended veyle of knowledge and antiquity. Againe, that the firſt inſtitution thereof, was not to diuine of things to come, but to interpret and expound the letter of the law, where the meaning was ambiguous. And laſt of all, that no man was further bound or charged to beleeue this *Cabala* (not much vnlike the Turkiſh *Alchoran*, though better to bee brooked in ſome kinde) then they ſhould finde the ſame to conſent to reaſon. Theſe limits being warily fore-prized and conceiued, I can hardly finde wherein this Arte affoordeth eyther helpe or credite to the Prophets. Another kinde of myſtery they had likewiſe,

The Cabala neuer authoriſed by any parcell of Scripture, or vrged beyond reaſon in beleefe.

which

which consisted either in resoluing words of one sentence, and letters of one word that were vnited; or vniting letters of one word, or words of one sentence that were disseuered. Thus for example, the Fathers vtter in what sort they flouriſh about those words in the Text, *Iehouah*, *Adonai*, *Sion*, *Sinaij*, *Bereschi*, and such like, supposing their conceites to be deriued from the Prophet *Moses*: but with like authority, as certaine of their fellowes vndertooke to picke the Iewish Alphabet out of the Starres and Planets. Beside, it should appeare by *Plato*, that this Art was rife in his dayes, and in like manner by *Epiphanius*: neyther doth it differ much from those prophane and wicked rules of numbering, which are also much condemned by the godly. Adde heereunto that *Ireneus* drawes the petty degree of *Gnostici*, and of those brutish *Valentinians*, from this abuse of elementary propheſies (as diuers tearmed them) who made such hauocke in the Church of Christ, at the first beginning. I speake not heere against the Poems of the royall Prophet *Dauid*, which are marshalled according to the number of the Letters, nor against the Lamentations of *Ieremy*, whereunto we may referre the signe of *Tau* out of *Ezechiell*, and the misteries of α and ω in the *Reuelation*. These figures had their vse and sence assigned to them by the holy Ghost, in which regard, we yeeld that reuerence & honour which is due: but I declaime against the follies of the fooliſh *Iewes* of this time, and some other giddy cocke-braynes of our owne, which by the resolution or transporting of letters, sillables, and sentences, are not ashamed to professe the finding out of secret destinies, that hang ouer all the States and Kingdomes within *Europe*.

The Iewes alphabet pickt out of the ſtars and Planets. Plato in crat. Epiphan. de pond. vt men.

Cont. valent. lib. 3.

Ezek. 9. 4. Apoc. 22, 13.

Of ſtrange & myſticall letters, ſillables and ſentences.

It was my chance to speake with one of these in the Court, not past sixe yeares agoe, who by the *Lotte of Edom*, as it is expressed in the Text of holy Writ, tooke vpon him to diuine what should betide the *Low-Countries*, &c. My desire was first to vnderstand the grounds whereupon these toyes were built; whereunto his answers were so darke and mysticall, as in that point onely (if I had beene certaine that the man had vnderstood himselfe) I could haue counted him a Prophet. First he denyed that any thing was reuealed vnto him, by any other meane then ordinary. Affirming further, that the Scriptures were not to be stinted in their interpretation. Vpon this wee were both agreed; but the thing whereof I doubted most, was whether we should rather entertaine his sence, which stood vpon the warrant of a peeuish will, or cleaue to that which had beene euer holden and embraced by the godly. Againe, whether he were to bee iudged a fitte minister of reuealing these strange mysteries, who neyther was authorised and admitted in the Church, as Prophets of olde time had beene to this charge, nor was able to defend himselfe by myracle: in which two poyntes, hee left both mee and others very much vnsatisfied.

Prophets authoriſed and admitted in the church in olde times.

At length he demanded of me, whether I supposed that *Antwerpe* offending in the same degree, wherein *Edome* had done, were not to be

corrected by like measure? I told him, that because it lay not in the power of man to stint offences at one certaine fine: therefore wee could not certainly determine an equality of punishment. Againe, though *Antwerpe* had offended in the same degree with *Edom*, yet in respect it pleased God sometime to spare a wicked place, *for their sakes that remaine within the same*, *Gen.* 18,32. *Sometime to change the nature of the penaltie*, 2 *Reg.* 12,14. *Sometime to stay the sword, when it is at the point to strike*, *Gen.* 22,12, vnlesse we can perswade the world, that in all *Antwerpe* there are not ten honest persons, or that nothing can appease his wrath but desolation; it is not possible to match these places, as the Schoolemen speake, *In identitate supplicij, In quality, or rather Idenity of punishment*. We neede no plainer proofe heereof, then their example, whose bloud *Pilate* entermixed with the sacrifice. And againe, of those eighteene vpon whom the Towre of *Silo* fell. *For thinke you* (saieth Christ) *that these Galilæans sinned more then all the rest? Luke* 13,2. *No, I say vnto you, but vnlesse you repent, you shall all likewise perish*. With this *Brocardo*, for that was his name, beganne to kindle with some heate, alledging sundry witnesses of his foretelling what should chance to *Paris*, at the least fiue yeeres before the Massacre fell out. I told him, that examples which fall out by chance, were neuer currant, where the cause was to be iustified by reason. And therefore, till he could as readily product a certaine ground, to make his gesses good, as score vp a register of blind euents; I must rather praise his lucke, then his learning. For, as well might he prognosticate, that the Cock-pit in *Shoo-lane* should sinke the third of *Iune*, because a Theater fell downe about that time at *Rome*, in the raigne of *Claudius:* as that either *Antwerpe* or *Paris* should be plagued, by the patterne of *Edom* or *Samaria*. We may be generally taught, by the presidents of Gods righteous iudgements vpon former states, that whosoeuer sinneth or transgresseth against either Table of the morrall Law, shall either be corrected by his iustice, or tolborne by his mercy: but by whether of these meanes God purposeth, to cure the carbuncle of mans horrible iniquity, is concealed from our knowledge: as the King of *Niniuy* cryed out with greeuous grones, Ion. 3,9, and therefore were it vaine to guesse what his pleasure is to execute. The safest course is to suspect the worst, because extremities are due; but yet we can determine and resolue of neyther.

It is not in mens power to stint offences at one certaine fine.

Examples happning by chãce, are neuer currant, where the cause may be iustified by reason.

Transgression against eyther Table of the Morall Law.

After I had fished long for some-what that might iustifie so strange an Arte, and caught lesse then a Frog, I aduised him (in a charitable sort) rather to follow the sound aduice which was giuen to *Origen*, by his godly Father, not to wade any deeper in the meaning of holy Writ, *Quam apertus illius sensus pateretur, Then the plaine and open sence thereof would beare*, then by too much trust in bladders, to put himselfe in hazard of sinking vnder water. For if the very Disciples and Apostles of our Sauior Christ were deceiued in the meaning of those words concerning Saint *Iohn*, *Quid si ego volo eum manere donec veniam? What if I will haue him tarry till I come? Iohn* 22,21. How much lesse should

Euseb. lib. 6, cap. 2. It is not good to wade further in holy Writ, then the plaine sence will beare.

ſhould theſe vaine perſons bee regarded, which haue none other warrant for preſumption, then fantaſie. I told him further, that ſuch men as he were charged by Saint *Peter*, with peruerting the Scriptures vnto their owne deſtruction, 2 Pet. chap. 3, verſe 16, and accurſed alſo by the Counſell of *Agatha*, for prognoſticating haſtily what ſhould come to paſſe in common things, *Ex quauis Scripturarum inſpectione, By any ſlight examination or looking into the Scriptures*. Last of all, I required him to note this point, that the greateſt part of thoſe Propheſies from which he tooke his light, concerning cheefely the bloody Schiſme betweene *Samaria* and *Ieruſalem*, and Princes which were not like ours, but circumſcribed with their owne particular eſtates, eyther toward GOD or men, could not be ſtretched or extended to the Magiſtrates of Chriſtendome. Againe, they were annexed to the Scepter of the Iewes, which brake before the birth of Chriſt, and ranne vpon the figures of the Lavv, which were aboliſhed by the merite of his ſacrifice. I know that diuers matters appertaining to the Church, the pride of Antichriſt, the day of iudgement, and ſuch like, are yet to be attended and expected by the godly: but neyther hath *Brocardo* tytle vnto any one of theſe, neyther can the reſt bee ſtretched home by ſixteene hundred yeare, to countenance his humor. To this hee gaue none other anſwer, then that he had too often skirmiſhed with *Lindanus* & a number more, to be put from his hold by mee. His reaſons (as hee ſaide) were ouer-deepe to bee paſſed ouer in ſo ſlight a ſort, and therefore willed mee to reade ouer all the Prophets once againe, before I tooke in hand to checke his skill: which might be rather iuſtified by proofe, then confuted with imagination. I tolde him though my reading could not bee compared (in reſpect of time) with his aged hayres, yet ſince wee liued in an age, which ſcanneth fancies not by number, but by weight: I would bee bolde to deeme both of his cauſe and him, according to the meaſure of the reaſons which had beene deliuered.

Concil. Agath

The Scepter of the Iews brake before the birth of christ.

Touching *Edom*, vvhereupon our talke began, it vvas not poſſible to make the ſame a patterne for the fall of *Antwerpe*, vvithout prooving ſome conſent betvveene them, eyther in their climate or their quality, vvhereas theſe tvvo differed in both exceedingly. That hee had skirmiſhed vvith *Lindanus* and the reſt, I vvould not deny, becauſe it might be true: but if he could as eaſily haue brought avvay their reaſons for enſtruction, as he did their names for glory; they vvould appeare to be ſuch kinde of encounters, as *Zedechias* had vvith *Ieremy*, the Phariſies vvith Chriſt, the Diuell vvith Saint *Michaell* the Archangell, and *Simon Magus* vvith S *Peter*, vvherein the vvicked and falſe Prophets daily loſt ſome ground, and truth attained to the victory. This is the ſumme of that ſharp Dialogue, vvhich fell out betvveene the Cabaliſt and me, vvhich I thought good to ſet dovvne, becauſe I neuer chanced (eyther before or ſince that time) to meete vvith any man, that eyther ſeemed to defend, or profeſſed to beleeue like vanities. Touching all other branches

Edom made a patterne for the fal of Antwerpe by a cabaliſt.

Diuining craft deriued from fire, water, earth or palmiſtry vtterly friuolous.

branches of diuining craft, whether they bee drawne from fire, water, earth, or palmiſtry, which I ſuppoſe to be moſt vaine of all; I deigne them not ſo much as a daſh with my penne, but leaue thē to the ſcorne and laughter of the Learned. Wherefore hauing prooued fully (as I thinke) that neyther the moodes nor humours which incite men to the knowledge of theſe Propheſies, may be permitted to a Chriſtian, nor the means by which the ſame is ſought, defended by a ground of truth; it falleth out by conſequent, that whoſoeuer ſeeketh any comfort or refreſhing by the ſpring of life, muſt flee from *Babilon*, and ſhunne the filthy drugs of theſe deceitfull Mountebancks. Now let vs prooue another while, whether the reaſons that diſſwade vs from thoſe fancies, bee as firme as the courſe it ſelfe is dangerous.

CHAP. XIX.

Of the benefit to bee gathered from the reaſons which directly make againſt the before alleadged idle imaginations.

I Will begin with that aſſured ground and moſt inuincible authority, which ought (by ſingular prerogatiue) to decide all doubts, I meane the word of God, approuing or reiecting ſo much of this Arte, as bringeth warrant thence for prognoſticating, *De futuris contingentibus*, which in effect is nothing. This is the ſhootanckour of an vpright conſcience, and therfore euery plant, how gallant or how fayre ſoeuer, yea though (for beauty) it might bee compared to that Tree, which ſpringing vp in the middle of the Garden, was exceeding pleaſant in the ſight of man; *Yet if it be not planted by our heauenly Father, ſhall bee rooted vp, Math.* 15, 13. All coynes that are not able to abide this ſacred touch, albeit they be currant among men, are to be counted eyther of a baſe alay, or altogether counterfet. He that guards the Citty of *Ieruſalem*, will deface the battlements, and ſhake the flancars of *Samaria*, that appertaine not to his care. Hee will ſubuert all counſels and deuices of vnſtable men, which runne a ſingle courſe vpon a wanton ſpurre, beſide the cawſey of his abſolute and expreſſe commandement. The plants of Propheſies were neuer deepely rooted in the word, & therefore no maruell though they wither in the parching beames of truth, they were not watered with the liquor of obedience, and therefore cannot proſper in the garden of humility, God hath neyther promiſed encreaſe to them, nor good ſucceſſe to thoſe that leane to them, but ſtorme and hayle; and therefore we may reſt aſſured, that their pride is like a bubble in a running ſtreame, and their glory ſhall bee ſauced with the bryne of tribulation.

Counterfeit coines cannot abide the true touch. Iere. 5, 10.

This arrogant and moſt inſolent preſumption, in diuining *De futuris contingentibus*, whoſe cauſes are neyther in the things whereby wee pretend

pretend to take our ayme, nor in our ſelues, may be compared to that Egyptian captiue, whoſe head muſt bee ſhauen, and her nayles pared, before ſhee were permitted once to ſtep within the threſholde of the Temple, Deut.21,12, Or to the cloake of vanity, which *Ioſeph* left behinde him in the hand of his wanton Miſtreſſe, rather then hee would diſteyne the duty which he had profeſſed to his Maſter, Exod.39,12, preſeruing (by this meane) his ſoule from ſin, his body from offence, & his name from diſhonour. Theſe are the Cockatrices egges, which are ſitten vpon with feare, and diſcloſed with vnhappineſſe. It may be that theſe allegories may breed offence; but I regard it not, ſince the learned Fathers giue me leaue to make honie of the bloſſomes, ſo that I nip no fruite, and to enlarge the meaning of the text by fit compariſons, ſo that the ſence (which is more proper and particular) be not abated. That ſentence of the Prouerbs, *Non eſt prudentia, non eſt conciliũ contra Dominum, There is no proofe of wiſedome, nor of counſell againſt God, Pro.*21,3, pincheth Prophets to the quick. For albeit they will alledge a meaning free from any purpoſe or intent to band or battell againſt God: yet ſince it falleth out to this effect, becauſe they tell of many things which are repugnant to his holy will, the ſnare takes hold of them. Wherefore we may be bold to ſay with the Prophet *Micheas*, chap.7,4. *The beſt among them is but a bryer, and hee that is moſt righteous, like a thorne in a hedge.* For what hath beene decreed in Heauen, ſhall take effect in deſpite of Arte, and what is not, howſoeuer we diuine, is no more to be feared then a leafe in a Meddow. Could God ſet downe a more direct & perfect courſe, concerning ſuch conceits as theſe, then by charging them *Not to decline* (which word alone implies a ſliding backe) *Ad magos to the wiſe men*, or as we terme them, *The ſooth-ſayers* (although I know not for what cauſe, if it be not in reſpect they ſay ſooth in nothing) *Nor to enquire of them for any thing, becauſe himſelfe would be their God, &c.* Leuit.10,31. Adde heereunto the double bleſſing which it pleaſed God to linke and couple with diuining Artes, for firſt *He will oppoſe his countenance againſt their drift, and after cauſe them to be ſlaughtered in the midſt of his people*, Leuit.20, verſe 6.

Hony may be made of the bloſſomes, ſo the fruite be not nipt.

What is decreed in heauen, no Art can contradict

Gods direct and perfect order againſt Wizards or Soothſayers.

Againe, to draw more neerely to thoſe limiters which would reſtraine the bitter curſe of God to the *Painims* onely, gueſſing by the flights of Birds, the entrailes of Beaſts, &c. We muſt obſerue, that to gueſſe by the ſignes of heauen, was an Art as rife among the Gentiles, as by the flight of Birds. And yet we are enioyned to deſpiſe & ſcorne theſe vanities, *A ſignis Cœli nolite metuere quæ timent gentes, quia leges populorum vanæ ſunt, &c. Feare not any thing from the ſignes of Heauen* (ſaith *Ieremy*) *whereof the Gentiles are affraide; becauſe the lawes of the Nations are vaine, &c. Ier.* 10,2. Indeed God ſent his Prophets, but not his Planets, to giue warning of his wrath; and therefore wee may make them as we liſt, but without all warrant out of ſound diuinity. *Sciebas tunc quod naſcituras eſſes? Aut numerum dierum tuorum noueras?*

God ſent prophets, but not Planets to giue warning of his anger.

ras? Didſt thou know then that thou ſhouldſt be borne? (ſaith *Iob*) *Or didſt thou vnderſtand the number of the dates? Iob* 38,21. No,no, theſe are but toyes for babes, and baytes of error, which were not vnknowne to *Plato*, whē he granted τὸ μέλλον ἄφατον, *that the future was inuiſible.* Nor to *Zenephon* in like ſort, affirming, ὡς τῆς ἡμετέρας φύσεως ὄντος τὰ μέλλοντα προγινώσκειν *That it was aboue the compaſſe of our nature, to bee priuy before hand, to things that are to come,* &c.

Againe, to diuine by Spirits and Familiars, was a practiſe very cōmon among Infidels, and yet it is affirmed from the mouth of GOD himſelfe, that in whatſoeuer man or woman were found *Diuinationis ſpiritus, A diuining ſpirit*, Leuit.20,27, that perſon ſhould *in Ipſo facto die for it.* And to proue the iuſtice of the quarrell, it is further added, *That his owne bloud ſhould be vpon his head,* &c. *Non eſt augurium in Iacob, nec diuinatio in Iſrael. There is no ſooth-ſaying in Iacob, nor diuining in Iſrael* (ſaith the Prophet *Balaam* from the mouth of God.) Wherby we are to note, that the generality of the word in that place, is extended as well to Starres and Planets, as to Birds, or what other kinde ſoeuer. Againe, that the choſen and elect of God, were trained and brought vp from their tender yeares in a better courſe then to gape for flyes, appeareth by the warning which God gaue to *Moſes*, to beware (in any wiſe) *that none of his conforme themſelues to the cuſtomes of the Gentiles, whoſe inheritance they ſhould poſſeſſe, in giuing credite to falſe Prophets, Soothſayers,* &c. *Deut.*18,14, becauſe they had beene otherwiſe enſtructed. And what was loſt by this reſtraint? when the godly children which deteſted all vnlawfull Arts, as the ſhipwracke of their ſoules, hauing none other Schoolemaſter then truth, were ten times wiſer, and of better vnderſtanding then all the Wizards in the Country, which brought nothing elſe for warrant of their gueſſes, ſaue *Oppoſitionem falſi nominis ſcientiæ, Oppoſitions of knowledge, falſely called by that name*, 1 Tim.6,20, becauſe it is erected and ſet vp againſt the holy one of *Iſrael.* For if no rope of humane reaſon bee long enough to meaſure out the ſtreetes of *Ieruſalem*, *Ier.*50,29, how much leſſe to be extended from one ſide of heauen to another? ſince it is not poſſible, *Inueſtigare quæ in cœlis ſunt, To ſearch out thoſe things that are in the heauens,* &c. *Sap.*9,11.

Numb.23,23. No ſoothſaying in Iacob, nor diuining in Iſrael.

Gods children haue no other Schoolemaſter then truth.

The Prophet *Zachary* foretelleth, that at ſuch time as God meant to refine and purge his Church, *All falſe Prophets ſhould bee driuen out of the Land, Zach.*13,2,3,4. And if any would preſume as yet to propheſie, it ſhould be ſaide vnto them by their Parents, *You ſhall not liue, becauſe you durſt attempt to vtter lies in the name of God.* And it appeareth further, that vpon this checke the Prophets themſelues ſhould bee aſhamed of their viſions. For how can they build to purpoſe, that do but dawbe with Morter that is not tempered? *Beholding vanities* (ſaith the Prophet *Ezechiell*) *diuining lyes, and ſaying thus and thus (ſaith the God of hoſts) when he hath not ſpoken, Ezech.*22,28. To the like effect it is denounced by the Prophet *Micha*, *That night ſhould be their viſion,*

None ſhould liue, that preſumed to vtter lyes in the name of God.

and

and their diuination, that the Sunne ſhould ſet vpon the Prophets, and the day wax thicke & cloudy ouer them: that ſhame ſhould fall vpon the Seers, and confuſion vpon ſooth-ſayers, couering their faces; Quia non eſt reſponſum domini, Becauſe their anſwers came not from GOD, Mich. chap. 3, verſes 6, 7.

The Prophets propheſie lyes in my name (ſaith God by *Ieremy*) *I haue not ſent them, neyther ſpake I vnto them; but they propheſie vnto you a falſe viſion, diuination, vanity, and the peeuiſh ſwaruing of their owne heart, &c. Ierem.* 14, 14. Againe, *Viſionem cordis ſui loquuntur, et non de ore Domini, They ſpeake the viſions of their owne heart, and not from the mouth of our Lord.* Or as *Ezechias* toucheth them more neere, *Sequuntur ſpiritum ſuum, et nihil vident, They follow their owne ſpirit, & ſee nothing, Ezech.* 13, 3. Why ſee they nothing? becauſe it is one peece of Gods diuine prerogatiue, to prognoſticate of things to come, he ſearcheth the ſecrets of our hearts, and his counſels (as we reade in *Toby*, chap. 3, 21.) are not *In poteſtate hominis, At mans commandement.* Such Propheſies are none of the ſquare ſtones, wherewith the Prophet willeth vs to builde; but the ſtones of ſcandall and offence, which obſtruct the Conduites of the ſpring of life. They are no purging, but burning & conſuming windes, which deſtroy the fruites, & ſuffer no greene plant to proſper in the Land of promiſe. They flow not from the mouth of God, who hath (by plaine prouiſo) ſaued and reſerued to himſelfe the myſteries of things to come, but from the Diuels Apes. *Qui ponunt fortune menſam, et libant ſuper eam, Who ſet vp a table or an Alter vnto fortune, and make ſacrifice vpon it, Eſay* 65, 10. But neyther limping nor lukewarme loyalty will be accepted by the holy one of *Iſrael*, wee muſt eyther ſerue him alone or not at all: for ſo great is his iealouſie, as while he guardeth and protecteth vs vnder the ſhadowes of his holy wings, he will not diſpenſe with our depending on the fauour of his enemy. It is no more poſſible to ſerue God and *Mammon*, *Baal* and *Iehoua*, Chriſt and Antichriſt, then to flye both Eaſt and Weſt at once, or to ſayle with the tyde and againſt it. For euen as he that toucheth pitch, is defiled and deſteyned with the ſame, Eccle. 13, 1. As he that conſenteth to the follies of a ſtrumpet, makes himſelfe a member of her body, 1 Corinth. 6, 15. As he that ſaw the theefe and ran with him, was guilty of the theft, Pſalm. 50, 18. So they that pleaſe their fancies with the glaring baytes of Satans guile, that truſt him vnaduiſedly vpon his word, and therewithall incorporate themſelues into the bulke of ſinne, may beare the name of *Icabod*, as the ſonne of *Helies* daughter did, 1 *Sam.* 4, 21, *Propter tranſlatā gloriam*, becauſe by this vngodly fact, *they haue tranſlated and tranſported Gods true glory to the Prince of error.* Is it thē a meruaile, that where this pride is generall, ſo many greeuous plagues do light vpon the ſonnes of wrath? *Propter duritinem incantatorum vehementem, For the vehement and almoſt inexpugnable obſtinacy of the Sorcerers, Eſa.* 47, 9, *conſidering it paſſeth and exceedeth all other offences whatſoeuer, excepting the ſin of the holy Ghoſt*: & by cutting vs like

It is Gods diuine prerogatiue to prognoſticate of things to come

Limping or lukewarme loyalty is no acceptable ſeruice to God.

Where pride is in generall eſteeme, many greeuous plagues follow.

blasted branches from the trees of life, prepareth vs vnto that endlesse flame which shall abide for euer? It was well saide by *Haly*, that when one man offendeth against another, meanes of reconcilement might be found: but if we sinne against the Maiesty of God, in this extreme and high degree, who dare presume to plead for vs? *Voluntarie peccantibus, &c. For if we sinned willingly after the knowledge of the truth receiued, there is not now left any sacrifice for sinnes*, Heb.10,26, but a terrible expectation of iudgement and rage of fire, which shall consume the aduersaries.

Offences betweene man and man are reconcilable, but against God it is of greater consequence.

We know that God himselfe determining to aggrauate the crime of disobedience, compareth it *Cum peccato hariolandi*, 1 *Reg.*15,23, as if there were not any worse to be producted for example. Againe, it is alledged as a reason against *Manasses*, to proue his cleare reuolt from God; *That he put his trust in dreames, attended flights and abodes of birds, addicted himselfe to the sleights of Sorcery, Et habuisse secum Magos et incantatores*; *And that he had wise men* (as we call them) *and Enchanters or Witches in his company*, 2 *Par.*33,6. In like manner, *Iulian* was no sooner drenched with his cup of infidelity in *Athens*, but he began to breathe out noysome vapors, threats and menaces against the Church of Christ: whereas *Saul*, so long as hee retayned God for his defence, 1 Reg.28,9, expelled all sorts of Witches & Diuiners out of the land. And *Iosias* held it as a thing vnpossible, to settle and establish on *Omnia verba legis, All the words of the Law*, 4 *Reg.*2,3, before a quicke dispatch were made of vngodly Prophets, and their wicked exercise. *Salomon*, who was the wisest King that euer liued in this world, & beside, to be preferred for his skill and knowledge in the Symples before any; neyther dealt with any damned spirit, nor addicted himselfe to the studie of the Stars and Planets, with desire to become a Prophet. But marke the sleight of Satan, who mistrusting least it would discredite and disgrace his Schoole, that *Salomon* without taking any kinde of order or degree therein, might be counted wisest among men; hath found a meane to scatter and dispersе abroad certaine charmes for curing of diseases, in the name of *Salomon*, and by this stratagem to labor that one Science (at the least) might bee graffed vpon the stocke of grace, wherewith for his father *Dauids* sake, the sonne was inspyred. The reason shall haue answer with the rest, when I come to try the colours and pretences which haue beene obiected.

Salomon neuer dealt with any damned spirit, or in the study of the stars and Planets, to bee thereby a Prophet.

Moreouer, though King *Dauid* were a Prophet, & accounted wise, not in a common rate, but *Sicut Angelus Dei, Like an Angell of God*, 2. *Reg.*14,20, yet is he limitted to those things that are vpon the ground, sauing when it pleased God to lighten and inspire him with a sparke of extraordinary grace. Which makes me wonder at our Prophets, that presume to flye so braue and high a pitch, aboue the reach of all that went before; vnlesse they had a priuy meaning with *Domitian* the tyrant, to paint out *Iupiter* with pleasing colours in the Market place, and themselues in his bosome. They seeke to qualifie, and (in some manner

Tacit. annal. lib.3.

manner) to excuſe the fault, by giuing out in common ſpeech, that they neuer take vpon them to enquire or to reſolue of any thing that is not lawfull in the ſight of God, &c. But how true this is, I leaue to their conceite, which are beſt acquainted with the common practiſe of the glozing myſtery; although to ſay the truth, no kinde of ſecret that is meerely future, can be counted eyther lawfull in the ſight of God, or expedient to the life of man, conſidering the leaſt of thoſe is ſealed vp in the priuy Cloſet of his knowledge. Can GOD (whom tender loue to mankinde cauſeth to be iealous, and who yeeldeth or reſigneth his prerogatiue to none) abide that *Adam* or his off-ſpring whoſe pride is ſmoake, whoſe ſinnewes ſhrinke, and whoſe glory turneth into duſt, ſhould preſume to tell before, how long great men ſhall liue; in what eſtate; who ſhall ſucceede? with many friuolous demands of like effect, and yet ſo ſtrange, as if God himſelfe were preſent with his Arke, we could demand none other at his hand. But vvhat doth Saint *Ierome* tearme them? *The vapours of ambition.* And *Tacitus* more rightly if it bee poſſible; *Vana, ſtolida, vel ſi mollius accipias, miſeranda: Fooliſh and vaine things, or if wee liſt to conſtrue them in more fauourable and gentle part, things rather to be pitied with griefe, then derided with indignity.*

A cunning ſleight of theſe diſſembling Prophets, whereby to colour their lewd dealing.

Con. Iouin.

God commanded *Eſay* to tell *Ezechias* that he ſhould dye, 4 Reg. 20, and *Ionas* (in like ſort) to preach deſolation to *Niniuy*: now would I be glad to know what our Aſtrologers or Prophets, of whatſoeuer kinde, would haue anſwered about this point, if their opinions had bene asked or demanded in the matter? To ſay that eyther the Citty or the King ſhould periſh, were a lye, becauſe the fault was aftervvard remitted vpon a due repentance. To ſay that eyther of them ſhould be ſaued or accepted into fauour, were leſſe probable, becauſe the voyce of eyther of the Prophets was ſo peremptory, as nothing but deſtruction and death was like to follow: whereupon, betweene extremities it falleth out, that all their gueſſes are ridiculous; becauſe although wee ſhould admit a ſigne of wrath, yet ſtill it is in God to remit or alter it. The meſſage which was firſt deliuered, and after called backe by *Nathan*, drieth them to like extremity. One dreamed that all dreames are vaine; novv whether we beleeue this dreame or not, it giueth great exception to the matter.

Ionas 3, 1. A demand exceeding the capacity of our Prophets or Aſtrologers to anſwer.

A certaine high *Germaine*, ouer-much addicted to the maintenance of Star-diuinity, goes about to prooue the certainty thereof, by a warning that was giuen to *Sauanorola* the Fryer obſeruant, by *Bellantius* a great Aſtrologer, that ſuch a yeare hee ſhould be put to death for hereſie. As though it were ſo difficult and hard a point to bee conceiued before hand, that men preſuming to make warre againſt the Church of *Rome* (within the bowelles of the ſame) ſhould feele the ſmarte of Canons and Decrees, which correct the meanes of innouation. I could take aduantage alſo by the ſlightneſſe of their credite, which giue out this accident, rather by rote (as I ſuppoſe) then by record: but becauſe I

Sauanorola enſtructed by Bellantius a great Aſtrologer, concerning his death.

finde in *Guicciardin* a thing not much vnlike to this, I will not sticke to grant their vttermost request, that *Sauanorola* was aduertised of this, and notwithstanding suffered the paynes of death. For first it is most euident heereby, that warnings will do little good, becaus as we reade in *Tacitus*, *Quæ in fatis sunt etiam significata non vitantur*, *Those things which are decreed by destiny, cannot bee preuented by intelligence:* And then I must enquire of this Dutch Writer, whether the warning of *Bellantius*, that the Fryer should be put out of the way for heresie, were true or not. If he affirme it to be true, then must he grant that doctrine to be heresie, which himselfe with all his Country defendeth & maintaineth against *Rome*: as namely, that the Popes pardons are of no effect, that the Pope abuseth his authority, &c. For these were the matters, in defence whereof *Sauanorola* dyed. If he deny these Articles, to deserue the name or note of heresie, which eyther he must do, or else confesse himselfe to be an heretike; then is it euident that *Bellantius* was very much beguiled, in beleeuing or aduertising that *Sauanorola* should be swept away for vngodly doctrine. The case is passing hard, which driueth a man eyther to renounce his faith, or to forsake his fancie.

Things decreed by destiny, are not to be preuented by intelligence

But there is no more parting or diuiding of the stake with God, thē with that Lyon, which (vnder a morall figure) *Esope* recommendeth in his Fables. One part of vs (which is the body) appertaineth vnto him, in respect he made it out of the molde of the earth, another part of more account (which is the soule) he claimeth for the price he paid, which was his sacred bloud, touching the vilest and most abiect part of all (which is our fortune) if we meane to striue against his will, as the Lyon saide to other Beasts, *That friendship was at an end:* so there is no doubt, but he will quickly giue vs cause to thinke, that his indignation begins already to boyle in the Furnace. For what participation hath iustice with iniquity? Or what society is there betweene light & darknesse? What agreement with Christ and Beliall? Or what part hath the faithfull with the Infidell? What consent is there betweene the Temple of God and Idols? 2 Cor. 6, 14. Wherefore as S. *Iohn* would not abide in one bayne with *Corinthus*, nor Saint *Peter* in one Church with *Simon Magus*, nor the picture of *Venus* in the Sepulchre; so must we flye from these things, & not disteine our soules with any pelfe that commeth from the diuell, who both is, and euer was, the cheefe Merchant of iniquity.

The explication of a morall figure, recorded by Esope in his Fables.

The faithfull haue no participation with Infidels.

The children of *Israel* had a kinde of propheſie among them, *That the dayes were prolonged, and the visions should fayle*, *Ezec.* 12, 13. But God findeth fault therewith, and will heare no more of it. *Tell them* (saith God) *no vision shall be any more in vaine, neither shall there bee any longer flattering diuinations in Israell. for I am God, and will speake, &c. Iohn* 21, 22. The Disciples (as we heard before) could not be suffered to heare what should become of S. *Iohn*, and when the people were assembled and gathered together, of set purpose to enquire whether

Christ

Chriſt were bent to reſtore the Kingdome of *Iſrael* or not: their anſwer was, *That it belonged at no hand to them to vnderſtand the times and ſeaſons which our Sauior had reſerued to himſelfe, &c.* S. *Paul* was wrapt vp into the third heauen, where he heard ſuch myſteries, as the tongue of man cannot expreſſe, 2 Cor. 12, 3, and yet himſelfe confeſſeth, *That he went vp bound in the ſpirit to Ieruſalem, not knowing what ſhould there betide or happen him*, *Acts* 20, 22. The ſame Apoſtle hath proteſted in another place, *That he kept nothing backe, that tended to the benefit and behooſe of the Church*, *Acts* 20, 20. And yet I would be glad to ſee but one bare word, eyther in his practiſe (as S. *Luke* deſcribeth) or in his Epiſtles (as they are penned by himſelfe) that might giue any light of Propheſies. Sometime hee was ſtirred vp with the maieſty of diuine ſecrets, to cry out, *O altitudo*, Rom. 11, 13. Sometime by the depth of myſteries, to forbid the godly *Altum ſapere*, Rom. 12, 16. And alwayes ready to admire with reuerence, rather then to preſume with glory. For if there were a Regiſter among the Starres, we need not ſeeke the Scriptures for our order, but the Planets for our fortune. If the thoughts, intents, and purpoſes of God, might be foreſeene by rules of Art, before they publiſh and reueale themſelues in acte by outward meanes; how can God alone be *Scrutator renum, aut cordis agnitor? The ſearcher of our reynes, or vnderſtander of our hearts? Eccle.* 7, 5. Or how could the ground of *Salomon* be true, *Cor regis inſcrutabile, That the hearts of Princes are vnſearchable? Prou.* 25, 1. If Angels pricke far ſhort and wide of this inuiſible marke, there is ſmall cauſe for corruptible men to hope for any lucke, by hobbing & rouing at aduentures. Wherefore ſince God chuſeth the fooliſh things, and as it were the caſt awayes and reffuſe of this world, to confront the wiſedome of the ſame, 1 Cor. 1, 20: ſince it is not poſſible to frequent the Schooles both of *Sion* and *Samaria*, not to participate both of the Table of our Sauiour Chriſt, and of diuels, 1 Cor. 10, 1, to conſult both with the Arke and *Accaron* 4 Reg. 4, 1. I could aduiſe all ſorts of men, to imitate thoſe nouices & firſtlings in the ſpring of faith, which after they were grounded on the principles of truth, brought their bookes together, and committed them to the fire, in the ſight of all the world, Acts 19, 19, in which ſometime they tooke a ſingular delight, when they gaue themſelues to the ſtudy of things that were curious.

The knowledge of times and ſeaſons our Sauiour reſerued to himſelfe.

Saint Paul rather admired with reuerence then preſumed with glory.

The fooliſh things of the world choſen to confront the wiſeſt.

To this *Melanchthon* anſwereth, that though the Prophets thundered againſt auguration, familiars, and other branches of diuination, which were offenſiue to the preaching of the truth; yet was it no part of their meaning, to diſgrace the golden knowledge of the Starres, which is tearmed by *Ariſtophanes*, θεσπεσία σοφία, *A diuine or heauenly Science, &c.* But this meaſure will not reach home to the marke; for if he meane (with *Ariſtophanes*) Aſtronomy, whereof I ſpake before, I grant the greateſt part of the Fathers, to admit it as a commendable Arte, and ſo farre the place of *Cœli enarrant* (borrowed out of the Pſalmes) may be ſufficiently warranted. But if he ſeeke to wreſt the

Pſal. 18, 1.

ſentence

ſentence of the Poet quite againſt his will, to maintaine the iudgement which is taken by the Starres; I meane (God willing) to diſproue his ayme, by making it more cleare then light it ſelfe, that their Aſtrologie hath done, and is like heereafter to do more miſchiefe to the Church of God, then all thoſe rotten branches, which not conſcience, but very ſhame enforceth them to lop and caſt into the Furnace.

CHAP. XX.

What great harmes their Aſtrologie already hath done, and heereafter will do to the Church of God.

FOr to begin with the Planess, would not the Gentiles ſmile, if they might ſuddenly reuiue, and ſee their *Saturne*, *Iupiter*, and *Mercury*, not only marſhalled in heauen, but alſo made Authours of health and ſickneſſe, wealth and pouerty, with diuers other ſuch like accidents, as it pleaſeth God alone to ſend, eyther for reward or puniſhment? Thinke we that theſe conceites, deliuered and preached in the new found Lands, would not be meanes to draw more from the faith, then the Preachers could inuite with all their eloquence? Were the Fathers praiſed for condemning *Iupiter* and *Saturne* to the pit of hell; & ſhall the true profeſſors of Religion, not onely reſtore them to the credite which they had without deſart, but to the places which they neuer held from the beginning? Perhaps it will be ſaide, that we regard them but as meanes or inſtruments, whereby God bringeth his Decrees to paſſe, whereas they made them Gods, &c. But this ſhift will not ſerue, vnleſſe wee may preſume (before hand) of our owne ability, to ſtint their iudgement within what bounds we liſt: for when wee grant an inch, they take an ell, and are moſt eaſie to be made beleeue, that neyther we would grant thus much, without we were enforced by neceſſitie, nor their need make a doubt of more, where the grounds are euident. This is (without all queſtion) a ſlyding or relapſing from the wayes of truth, and a ſtep to groſſe and flat idolatry. Wherefore the way to keepe our faith vntainted, and our iudgement ſound, is to conclude with *Dauid*, *Deos gentium eſſe dæmonia*, *That the Gods of the Gentiles are diuels*, and to take great heed, that together with this ſugred pil, we ſwallow not the baite which infected our firſt parents with the poiſon of contempt, and draue all their off-ſpring out of the ioyes of Paradice.

The Planets made Authors of health and happineſſe.

How to keep our faith vntainted, & our iudgement ſound.

If the common ſoldiers were ſo preciſe in olde time, that they would not weare a garland to expreſſe their ioy, becauſe the wicked Idols and their Prieſts were adorned in that manner; is it like they would haue giuen ſo great aduantage to Idolaters, as to grant the Planets, which beare Idols names, to bee cauſes of our accidents? Our Lord forbid, the caſe is very ſtrange for vs to put, and yet more dangerous for any man

Tertul. de Cor. mil.

man of iudgement to imagine. If this be not a loope whereby to let in that abhomination, which is expected both to ſit and tyrannize in the Church of God, before the finall ende; I know not what to conceiue or iudge, for as well may we make not onely *Iupiter* and *Saturne* with the reſt, or a blaſing Starre a God, as the *Romaines* did, as beleeue them to be ſignes or cauſes of ſo many ſtrange effects, as betyde eyther States or Princes. Againe, how can it but diſpleaſe the Maieſty of God, that the moſt part of the olde Aſtrologers, whoſe rules are currant in our Schooles, aſcribed all things in effect to Planets, without regard eyther to the grace of God, which worketh in vs both to will and to performe, Philip. 2, verſe 19, or to the conſtancy of Martirs?

A blazing ſtar reputed to be a God by the Romanes.

Ptolomy ſayes, *That the diſpoſition or inclination which diuers Countries haue to worſhip one God before another, commeth from the conſtellation.* Therfore *Iupiter* with *Saturne* (ſay they) makes a *Iew*; with *Mars* a *Perſian* adoring fire; with the Sunne an *Egiptian*, *Colentem omnem militiam cæli*; with *Venus* a *Sarazin*, although her milde aſpect (in reaſon) ſhould bee thought more like to mitigate, then to kindle or enflame the bloody rage of that vile ſecte: with *Mercury* a Chriſtian, with the Moone an Antichriſt. But Lord how farre they range, as well from truth, as from their owne authorities. For if the Planets had ſuch properties as they ſuppoſe, their *Saturne* in reſpect it is his manner, *Auferre corporalia, dare ſpiritualia, To depriue vs of things corporall, and giue things ſpirituall*, ought rather to be ours, whom Chriſt hath charged *to forſake the world, and follow him*, *Math.* 10, 38. And againe, by giuing almes, *to make friends of Mammon, that they may receiue vs into the euerlaſting Tabernacles*, *Luke* 16, 9. *Albumaſar* peruſing Scriptures, rather (as it ſeemeth) with a minde to cauill, then to learne, is not aſhamed to defend, that *Moſes* paſſed ouer the red Sea, not by the mighty work of God (as *Dauid* thought, when he recounted it among the myracles) but by a diligent regard vnto the courſe and ſeaſon of the Moone, which ruleth tydes: euen as *Corn. Tacitus*, a Writer no leſſe wicked & blaſphemous, in this point reports, that *Moſes* found out water in the Wilderneſſe, by watching and obſeruing to what part the wilde Aſſes vſed to repayre for drinke, not by ſtriking the Rock, as we reade in *Exodus*. Whereas not onely *Ioſua* went dry ſhoode ouer the water of *Iordan* with like facility, which had no tyde to bee directed by the Moone, Ioſua 3, 16, but the King of Egypt alſo, with his whole Army of Aſtrologers, which were more skilfull and expert in matters of that kinde then the Miniſters of GOD, were ouerwhelmed with the waters.

Worſhipping one God before another, to be cauſed by conſtellation.

Blaſphemous imputations impoſed vpon Moſes by Authors.

Bonatus found a conſtellation to figure and prognoſticate the floud. *Henricus Macliuienſis* neuer gaue ouer gaping on the Starres, till hee was perſwaded that he had eſpyed a Shippe, according to the forme whereof, he would haue vs to beleeue that the Arke was made. And *Chryſoſtome* nippeth diuers that gaue out our Sauiour Chriſt, to haue beene

Chryſoſt. in Math. 4.

beene borne according to the currant of the Starres: becauſe a ſtarre conducted the wiſe men to the place where he remained with his mother. Are all theſe Paradoxes anſwerable to the doctrine of a ſound beleefe? Or if they be, what ſay they to thoſe cunning men, which by making certaine Images, and deuiſing figures and characters at a certaine time, will vndertake to eaſe the tooth-ach, and to remedy diſeaſes much after the ſame manner: as the Idoll of *Iupiter* of *Memnon*, wold neuer anſwer any thing that was propounded by the Prieſt, vntill the beames of the Sunne were bright and blaſing in his viſage. I cannot leaue out *Ptolomies* aſſurance, that God heareth vs more eaſily, when *Iupiter* is ioyned with the Moone, although the Scriptures teſtifie, that in *Quacunque hora, In whatſoeuer houre wee repent vs of our ſinnes, his eares are open.* Nor that ſawcineſſe of *Cardan*, who preſumed without eyther certaine knowledge of the minute, or allowance of good men, to ſet vp the figure of our Sauiour Chriſts natiuity. Theſe things are plaine and euident enough, to prooue their execrable iniuries againſt the Maieſty & prouidence of God, who make him as it were a vaſſall to the workes of his owne hands: and once againe make *Iupiter* and *Saturne* with the reſt, to iuſtle and confront the Trinity.

Paradoxes not anſwerable to the doctrine of a ſound cõſcience.

Tacit. hiſt. li. 3

An idle aſſurance giuen by Ptolomy.

A figure ſet for our Sauiours Natiuity.

Now let vs ſee what reaſons haue beene racked and enforced by the Prince of error & his cubs, againſt the King of glory, and the Scepter of his Regiment. Touching the ſtate of the Church vnder the Law, which was but *Pædagogus, Our ſchoole-maſter in Chriſt*, *Gal.* 3,24, that we might be iuſtified by faith: I confeſſe that propheſie was rife among the Prieſts and Leaders of the people. Then was it ſaid, *If there be euer a Prophet among you, I will be knowne to him by viſion, and ſpeake to him by dreame*, *Numb.* 12,6. And in thoſe dayes it was warranted by the Prophet *Amos*, that God would do nothing *Priuſquam reuelaret, &c. Before he reuealed this to his ſeruants the Prophets*, *Amos* 3,7. It was an ordinary courſe among the childrẽ of *Iſrael*, whenſoeuer they deſired to haue vnderſtanding of any extraordinary matter, to cry one to another, *Eamus ad videntem, Let vs goe to the Seer*, 1 Reg. 9,9, for ſo were the Prophets called in the courſe of common ſpeech, becauſe they ſaw more then the reſt. As if we ſhould ſay now, *Eamus ad ignotantem*, becauſe they that profeſſe and vndertake to tell fortunes, are commonly the rankeſt dizzards in the Country. The people receyued Oracles and anſwers, *Sometime by the Prieſt*, *Ioel* 2,20. *Sometime by the Leuite*, *Iudg.* 18,5. *Sometime by the Arke*, 1 *Reg.* 14,8. *Sometime by the Ephod*, 1 *Reg.* 13,7. There was a kinde of Vniuerſity for ſuch in *Bethell*, wherin the children of the Prophets were ſo well brought vp, and profited ſo faſt, as they were able to giue warning to the Prophet *Elizeus*, 1 *Reg.* 10,5. *of the very dayes wherein his Maſter Elias ſhould be tranſumpted & remoued from this weary pilgrimage*, 4 *Reg.* 2,3, as *Moſes* fitly tearmeth it, Gen. 37,9. Of this conſort were they which met firſt with *Saul* himſelfe, 1 *Reg.* 10,5, and after with his meſſengers, that made purſuite after *Dauid*, 1 *Reg.* 19,20: ſo were the ſonnes of *Aſaph*, *Qui prophetabant*

Propheſie rife among the Prieſts & Leaders of the people.

An Vniuerſity in Bethell, for the children of the Prophets.

in

in citharis & psalteriis, Who sung Prophesies in Harpes and Cimbals 4 Reg. 25, 1. And the coppy was so great, as *Iehosophat* could no sooner wish for a Prophet, by whom he might enquire the will of God, 3 Reg. 22, 7, but *Micheas* was at his elbow. And at another time, when the children of *Israel* were so perplexed and amazed, as they knew not which way to turne, the spirit of God rushed vpō *Iehaziel*, as he stood among his brethren, 2 Par. 20, 14. The same spirit rested in like manner vpon *Esay*, *Ieremy*, *Ezechiel*, *Daniel*, with all the rest, whose warnings of the plagues which should ensue, remaine with vs at this day in record, and neuer fayled till after *Caiphas*, Iohn 11, 50, Iohn 18, 13, who being an vngodly and most execrable tyrant, in the course and order of his life, yet by the priuiledging of *Moses* chayre, and quite against his minde (as Saint *Augustine* writes) and as *Balaam* did before hee prophesied; not onely of conuenience, but of necessity, that one should dye for the sauing and redeeming of the people. Whereupon we are to note, that Christ spake not without a ground, in charging all men for the short time which yet remained of their date, to do as they spake, but in no wise as they did, *Dicunt enim & non faciunt*, *For they speake* (saieth he) *but indeed do nothing*, *Matth.* 23, 3. What would we more? The Scriptures note it for a kinde of plague or punishment, *when visions were not plaine and manifest*, *Iudg.* 18, 5. And to the like effect is that of *Salomon*, *Cum prophetia defecerit populus dissipabitur*, *When Prophesie begins to faile, the people shall be scattered*, *Prou.* 29, 18. But beside, we may not thinke that all propheticall and inspired grace was so linked, or rather nayled to the Chayre of *Moses*, but that the Church of Christ (so long as she was yet luke-warme, and as it were enamelled with the precious drops of her Spouses blood) might make as large account heereof, as former times, which were but *Vmbræ futurorum bonorum*, *Shaddowes of the good things which were to follow*, *Coloss.* 2. verse 17.

Caiphas a Prophet contrary to his owne knowledge.

Prophesie was not wholly linked to the chayre of Moses.

The golden age which succeeded next to the passion of Christ, was fittest for this turne, for as the ayre is warmest at the setting of the Sunne, and they that had accesse vnto the secret places of *Apollos* Temple, were perfumed with a stronger scent of odours, then the rest that stood abroad; so looke how much more freshly the Disciples reked with the blood of their Redeemer, the more aboundantly they drew the people to beleeue with the gift of myracles. First, because it might appeare, that albeit it were in the purpose of almighty God, to cause the guift of myracles and prophesie to cease within a while, for reasons which shall be declared afterward: yet was hee no lesse able then before, to furnish the kings daughter with the garment of variety, Psal. 45, 10. Secondly, to win the weakelings, which are more enflamed with a signe of power, then with the doctrine of beleefe, from their false enstructers. Thirdly, to support and settle the young nouices in the way of truth, which hauing not (as yet) so deepely spread their rootes as afterward they did, were easie to be moued and transported

The guift of myracles and Prophesie ceasing.

with euery blaſt of innouation. And laſt of all, that they which grone vnder the moſt greeuous yoke and burden of the Croſſe, might haue a ſecret comfort and encouragement againſt the malice of the world & the diuell.

Heereupon the holy Ghoſt appearing in the forme of fiery tongues to all that were aſſembled, *Inſpired the Diſciples and Apoſtles of our Sauiour Chriſt, with ſuch aboundance of rare guifts, as made the world to wonder at their Maieſty, Acts* 2,3. Thus *Agabus* declared by the Spirite, *What a lamentable dearth ſhould ouercome the world, Acts* 11,28. And afterward againe admoniſhed S. *Paul, Of the bondes and chaynes that were prouided for him at Ieruſalem, Acts* 21,11. In like manner S. *Philip* the Deacon had foure daughters, all inſpyred with this guift, *Acts* 21, 19, in whom that Propheſie of *Ioel, That their daughters ſhould ſee viſions, &c.* was accompliſhed, *Ioel* 2,28. It appeareth further by the paines which were taken by S. *Paul*, to quench the coales of ſtrife and emulation, that began to *kindle in the Church of Corinth*, 1 *Cor.* 12,25, of what account the Prophets were eſteemed in thoſe dayes. And againe, *by that hee recounteth Propheſie among thoſe heauenly guifts which were daily practiſed*, 1 *Cor.* 12,10, not in a *Babilonicall confuſion, Gen.* 11, 1, which preſumed to diuide and quarter *Terram vnius labij & eorundem ſermonem, A Land of one ſpeech, and of the ſame language*, but in the Church of God, which retaineth *Vnitatem ſpiritus in vinculo pacis, Eph.* 4,11. *The vnity of the ſpirit in the bond of peace, &c.* Saint *Paul* was wrapt into the third heauen, with ſuch a kinde of appalling and amating in his ſence, as he could not tell, *whether it were in his body or not*, 2 *Cor.* 12,2. At another time a *Macedonian* appeared to him, craning comfort and releeſe againſt that famine of the word of God, whereof the Prophet *Amos* ſpeaketh, chap. 8,11, Saint *Philip* was commanded (after this ſort) to approach vnto the Chariot wherein Queene *Candaces* Eunuch ſate meditating vpon the text of the Prophet *Eſay*, *Acts* 6,56. The heauens were opened to *Stephen*, and Saint *Peter* ſaw the ſheete which was let downe from heauen by the foure corners, *Acts* 10, verſe 10.

The 4 daughters of S. Philip inſpired with Propheſie.

The Prophets were in great account in ancient dayes.

I confeſſe moreouer, that in the very next age vnto this, both Propheſies and Myracles were rife, as appeareth by *Ireneus, Cyprian, Euſebius, Socrates, Sozomen, Theodonet, Egeſippus*, and the reſt of the Writers. But ſince the Cherubin (from whence God promiſed to ſpeake) is now diſſolued and quite faded out of memory, together with the Prieſthood of the *Iewes*; ſince the dayes are ouerpaſt and ouer-blown, wherein the tender plants of faith had need of water, till their rootes were generally ſpread; now that we neede no longer to be fedde with *Milke like Babes*, 1 *Cor.* 3,2, but haue (as S. *Peter* writes) *A more certaine and ſure word of the Prophets*, 2 *Pet.* 1,19, vnto which wee do well in giuing heed, as to a light that ſhineth in a darke place, vntill the morning ſtarre ariſe in our hearts; ſo craue their helpes, when we are able both to walke without a ſtaffe, and reade without a ſpectacle, were rather to

Propheſies & myracles very frequent in the following age

be

be taken as a ſigne of wantonneſſe, then an argument of conſtancy. *This generation is a wicked generation; It asketh a ſigne* (ſaith Chriſt) *but no other ſigne ſhall be giuen vnto it, then of Ionas the Prophet, Luke* 11,29. *They haue Moſes and the Prophets*, (ſaith *Abraham* to the rich man) *if they beleeue not them, neyther will they beleeue one that ſhould ariſe from the dead, Luke* 16,31. The word of God ought now to be precious, as it was in the dayes of *Hely*, 1 *Reg.*3,1. *Quia viſio non erat manifeſta, Viſions or apparitions were not manifeſt.* The viſion of them all, is become vnto vs as the words of a booke that is ſealed vp, Eſay 29,11, which they deliuer to one that can reade, ſaying, *Reade this I pray thee, then hee ſhall ſay, I cannot, for it is ſealed, &c.* To conclude, *the ſame which God ſpake diuerſly to our Fathers by the Prophets in theſe latter dayes, hath ſpoken to vs by his ſonne, Heb.*1,2. *And they are bleſſed* (as our Sauiour ſaide to S. *Thomas*) *Qui non viderunt & crediderunt, Which haue not ſeene and yet beleeued, Iohn* 20,29. Wherefore away with all Egyptian Princes that maintaine all falſe Prophets to reſiſt the meſſengers of God. Away with *Achab* and his complices, that gaue eare to none but ſuch as ſpeake *Placentia*, Eſay 30,10, that is, *things to pleaſe and content their humor.* Fye vpon all double and falſe-hearted *Saules*, that repayre to Witches, when they can receiue no reſolution from God, 1 Reg.28. All *Ochiziazis*, that renounce the God of *Iſrael*, to conferre with Belzebub, 1 Reg.1,1. All purpled cormorants, that will be ſatisfied by none ſaue ſuch as ariſe from the dead, Luke 16,17. All *Herods*, that will looke for S. *Iohn Baptiſt* to reuiue, Matth.14,2, after once he hath beene laide vp in his ſepulchre, & worke freſh myracles. And laſt of all, vpon thoſe *qui quærunt a mortuis veritatem, Which ſeeke for truth at their hands that are laide vp to reſt, Deut.*18,11.

The word of God ought to be now as precious as it was in the dayes of Hely

It is no ſeeking for truth from the dead.

I haue noted diligently (ſaith *Philip de Commines*) that GOD reuealeth not his purpoſes by ſuch meanes, nor in theſe dayes, as he was wont, neyther is it requiſite he ſhould, when ſo many ſtrange examples fall out in this world, moſt worthy to be beleeued. Beſide, hee hath aſſured vs of his moſt holy ſpirit, not onely to aſſiſt, but to leade vs alſo *In omnem veritatem, Into all truth, and to remaine with vs, ad conſummationem ſeculi, to the conſummation of the world, Iohn* 14. *Matth.* 28. Now whereas ſome are not aſhamed to defend the dregges of their deep ignorance, by warrant of antiquity, it ſhall not be amiſſe (by looking into certaine of the better ſort) to conceiue how farre the reſt will eyther lende their hearts or hands, to the cloaking of the coſenage.

Defence of ignorance by warrant of Antiquity.

Firſt to begin with *Xenophon*, a man endewed by nature with moſt excellent and peereleſſe guifts, if any ſuch were in that crew; *Diuinationem penitus ſuſtulit, Hee tooke all kindes of diuination quite away*, eſteeming it a wiſer part, to remooue a blocke of errour and offence out of the way, leaſt any man ſhould chance to trippe; then to maintaine a Watchman, to giue warning to the paſſengers. *Panætius*, no whitte inferiour to *Xenophon* (as wee may gather by thoſe honeſt

grounds which are alledged both by *Cicero* and diuers other out of his workes) *Dubitare se dixit*, saide he, *Stood in doubt*, wanting (as it seemeth) no good will to haue proceeded in plaine tearmes, if he had not feared both the rable of diuiners of all sorts, whose number was exceeding great, and the malice of the braine-sicke multitude, which had beene ouer-long bewitched with their wickednesse, to resigne to reason.

No deriuation of diuination by the ground of nature.

From the ground of nature, it is certaine they could not deriue this guift, because all Countries had it not alike, from the first beginning of the world: but one tooke from another by a kinde of imitation. *Rome* drew her principles from *Heturria*, *Heturria* from *Greece*, *Greece* from *Egipt*, and *Egipt* from *Moloch*, that is from Sathan; who is no worse prouided of fit instruments to teach, then men are apt and ready to take out such lessons as are powdered and spiced with commodity. *Cicero* confesseth in one place, that he could digest some kindes of diuining reasonably well, if they could once be cleared and acquitted of two things, namely vanity, and partiall regard, which is all one: as if he would liue without ayre, slake his thirst without moysture, or feede without sustenance. When *Prusias* refused to encounter with his enemy, because the bowels of the Beasts did promise bad successe: that worthy *Hanniball* enquired whether it were more conuenient to giue credite in this case, to the sonne of a young Heyfer, or to the skill of an olde Generall. *Flaminius* (some thinke) was ouerthrowne for making slight account of all abodes, but that could no way be the cause: for that *Q. Paulus* sped rather worse then better, at the field of *Cannas*, notwithstanding he were most precise & scrupulous in obseruing rites of auguration. And this is holden by the Writers to be certaine, that if *Cæsar* in despight of all his Prophets and Astrologers, had not made a step before Winter into *Affricke*; his enemies (hauing ioyned and vnited all their forces in one body) would haue put the quarrell in great hazard. Whereupon it is recorded as a vertue in him with the rest, that he gaue no credite or regard to Prophets.

Vanity & partiall regard attending on diuining.

A vertue in Cæsar giuing no credite to Prophets.

We finde not one Philosopher of good account, that admitteth any other meane of vnderstanding things to come, then by the knowledge of the proper & next causes, by which they are brought to passe, excepting *Porphiry*, who was a worshipper of diuels. And yet for all that, being deepely pierced in the forehead (like *Goliah*) with the point of truth, he squareth often from himselfe, and knowes not how to face out so grosse a Paradoxe. It is most certaine, that one of the cheefe articles that were obiected against *Socrates* at *Athens*, was contempt of Oracles. Moreouer, *Galen* could not produce the iudgement of one Greeke Writer, in defence of Starre-diuinity, which notwithstanding is one of the surest shoote-anchors, whereunto they seeke to tye the vessels of their vanity. *Eudoxus Gnidius*, who brought both Astronomie and Astrologye out of Egypt, embraced the first as a lawfull Art, & reiected the latter as a toy to be derided, his words are these; *Chal-*

Porphirius was a worshipper of diuels.

dais

dæis in prædictione & notatione & cuiusque vitæ ex natali die, non esse credendum, That we must not beleeue the Chaldæis or Astrologers (for by a figure all is one) *in their predictions and obseruations of the fortune of mens liues, by the day of their natiuity*. Againe, *Cambyses penituit maleuolis Magorum vocibus tam facile fuisse persuasum*, Cambyses repented that hee had suffered himselfe to be so easily perswaded, *by the sleightfull or malicious speeches of those men*, whom by contrary (as I suppose) they called *Sapientes a non sapiendo*, as *Montes* with the Gramarians are deriued *a mouendo, quia non mouentur*, because they are not moued. *Cassander* wrote, that they which gaue themselues most earnestly to the study of these mysteries, were often toyled and encumbred with a world of doubts; but very sildome satisfied with any ground of resolution. *Scilax* plyed them in his youth when wit was greene, & gaue them ouer in his age, when it was seasoned with the salt of experience. *Anaxagoras* was cõmitted to the common Iayle at *Athens*, and preserued onely at the sute of *Pericles* with great adoe, for publishing a Treatise of Ecclipses of the Moone, for since she was admitted for a goddesse in the Temple, many stood in doubt, whither it might stand with piety, eyther to stint or measure out her course with a compasse. *Octauius* discouering that by Propheſies, strange tales and buzzis were conueyed into the peoples heads, commanded two thousand of their volumes to be consumed in one flame: retaining onely those of *Sibilla*, not so much for truth perhaps, as for antiquity. In the time of *Claudius* it fared worse with them, for a Decree was published, *De Mathematicis Italia pellendis, Of driuing Astrologers quite out of Italy*. *Vitellius* did the like, during the time of his Empire. But *Tyberius* exceeded all the rest, in hampring this kinde of men, for finding how dangerous they haue bin euer to the state of a Common-wealth, would often craue their opinion on the top of a steepe Rocke bending to the sea; to this end, that so soone as any friuolous or vaine word came out of their mouthes, they might foorth-with (by breaking of their necks) doe penance for their folly. *Nero* dealt with them in tearmes of like seuerity, at the first beginning of his Reigne, that is, so long as he was eyther good, or led by good aduice. And though his Mother became too much addicted to those toyes, it skilleth not, for as S. *Ierome* writes, *Nunquam a malis exempla sumuntur, etenim in seculi rebus semper a meliore parte incitamenta virtutum sunt*, *Examples ought neuer to bee drawne from the wicked sort; for in the dealings of the world, encouragement to vertue commeth from the better*. After this againe, in the dayes of *Alexander* they were put to this hard choyce, eyther to forsweare their Art, or to forsake their Country. The Emperors *Diocleſian* and *Maximin*, helde it for a lawfull thing to practise the rules of Geometry: *Ars autem Mathematica damnabilis est & omnino interdicta*, *But the Arte of Astrologye* (say they, for so we must translate it in this place) *is dammable and forbidden altogether*. If any man except against my translating this word *Mathematica* into Astrologie, I first presume to warrant it by the very

Cicero de diuin. lib. 2.

Euseb. in ora. const. ad sanct. a. cap. 17

Plut in Perie.

Suet. in oct. cap. 31.

Tacit. annal. lib. 2. Idé, hist. lib. 2

Tacit. in Tiberio.

Hieron ad Iul.

L. artem C. de mal. et Math.

Text

By what reaſon mathematicall knowledge is tearmed Aſtrologye.

Text of the Law it ſelfe, wherein *Ars Mathematica*, is ſpecially diſtinguiſhed from Geometry: whereas according to the larger and more ample ſence of *Mathematica*, Geometry is a branch of the *Mathematicals*. Againe, we finde that in the very next law, *Mathematici* are matched, *Cum Chaldæis aruſpicibus auguribus, &c.* which proues them to be none of thoſe whom the lawes do tollerate.

Beſide, not onely *Aulus Gellius*, who notwithſtanding is a witneſſe ſtrong enough, touching the property of the phraſe, but *Corn. Tacitus*, and *Tertullian* a Doctor of the Church, together with diuers of the beſt learned Doctors of the ciuill lawes, affirme *Astrologos* and *Mathematicos* to concerne one thing, eyther by a figure, or κατάχρησις, that is, *By abuſe of the common phraſe of ſpeech*, or becauſe the Prophets went about to ſhaddow their vnlawfull ſtudyes with a myſt of honour, *Irrepunt enim vitia ſub vmbra ſpecieque virtutum, For vices creepe in for the moſt part* (ſaith S. *Ierome*) *vnder the ſhadow and pretence of vertues*. Theſe matters are ſo plaine and euident, as I cannot ſufficiently wonder at their ſhameleſſe foreheads, which (of late) haue ſought to ſatisfie this place with fancies of their owne, and likewiſe with deuices of their friends, without ſo much as any ſigne of probability. Notwithſtanding I deſire to vnderſtand, how they will ſhift away the cenſures of the Emperors *Conſtans* and *Iulian*, who haue added to the former penall lawes, a conſtitution of their owne, *Vt ſileat omnibus perpetuo diuinandi curioſitas, That the curioſity of diuining be laide to ſleepe and put to ſilence*, not in ſome but in all, not this kinde or that, but *Vniuerſa diuinandi curioſitatis*, not for a time, but for euer. It pitties me to thinke in their behalfe, how many ſtripes they ſhould haue borne in thoſe dayes, for cõtending by the ſtroke of will againſt the ſtreame of order. It ſerueth not their turne, to gueſſe that Magicke is excluded in thoſe places, rather then Aſtrologye, as well for that which hath beene ſaide before, as to preuent the iarre of repeating one thing ſundry times without effect, like Coleworts twice ſodden. For (in that very title) prouiſion is made (by another law) againſt all ſuch as diſturbe the common vſe of the foure Elements, by practiſe of Art Magicke, aſſault the liues of innocent and honeſt men, call vpon familiars & damned ſpirits for reuenge againſt their enemies, *Aut enarrandis ſomnijs occultant aliquam diuinandi artem, Or conceale a kinde of diuining Arte vnder the colour of expounding dreames*, and altogether are adiudged to the paynes of death, *Tanquam naturæ peregrini, As aliens from nature*, enemies to mankinde, and ſuch as *Ipſam propemodum Maieſtatem pulſant, Do almoſt ſtrike at the ſouerainge Maieſty*. *Ptolomy* himſelfe durſt neuer warrant his prognoſticating aimes, to be *Exactè veras exactly true*, and therfore (in my iudgment) it is worthy the noting, that among all the learned men which haue ſprung out of the Vniuerſity of *Paris*, ſince the time of *Charles* the great, & of *Alcuinus*, whõ I take to be the firſt that publikely profeſſed arte therin; not paſſing two or three haue vndertakẽ to defend diuining by the ſtarres, and thoſe alſo rather to diſplay their wit (as others haue commended

Vices crept in vnder the ſhadow of vertues. Ad Paul.

All diuining curioſity vtterly put to ſilence

L. tehi. L. multi c. eod.

Expounders of dreames adiudged to the paines of death.

commended baldneſſe, baniſhment, folly, the gowt, &c. (then for that they meant to giue any grace or credite to the matter. By this experiment we may conceiue, how iuſt conſideration moued *Iamblichus* (though he were a *Porphireſt*) to iudge, that albeit at the firſt ſome knowledge had beene taken from the ſtarres, *Confuſam tamen humanis opinionibus exiguum veritatis lumen retinuiſſe, Yet now the ſame was ſo confounded and obſcured with opinions of men, as it retained in it ſelfe eyther no light at all, or a very ſmall glimpſe of certainty.* Iambl. de miſt Egypt.

It hath beene ſhewed how great an enemy King *Saul* was to the Prophets of his time, while hee depended vpon the loue and care of God. And againe, how deſperately he ruſhed into Sathans nets, after he was giuen vp to the pride of his owne humor. In like manner, by how diligent and ready meanes *Ioſias*, *Ezechias*, and the godly Princes ſought to extirpe and roote them out of their dominions. Theſe examples may bee ſuted with the like of Chriſtian Princes, of whom it was foretolde by *Eſay*, *That they ſhould be foſter-fathers, & that Queens ſhould be Nurſes of the Church* For *Conſtantine* had no ſooner rid his hands of *Licinius*, his falſe and moſt vnkinde Competitor, but he began to cleanſe and putrifie the State after the beſt manner, publiſhing and enacting this law forthwith, *Ne quiſquam ſuperuacaneas aut curioſas queſtiones moliri auderet, that no man ſhold preſume to deale with queſtions that were ſuperfluous or curious*; alluding as it ſeemeth vnto thoſe which in the Acts are ſaide, *Curioſa ſectari.* Whereupon the creſt of glozing Prophets was ſo ſore abated and taken downe, as the godly might be bolde to demand, *Vbi nunc eſſent draconum ſibila? What is now become of the hiſsing of thoſe Dragons*, which had ſo long whetted their infectiue teeth, and ſpit out their poyſon againſt Chriſt and his Kingdome? *Ab huiuſmodi enim rebus, &c. For from ſuch things we are enioyned by Gods Lawes, to diuert both our ſight and our hearing. Valentinian* cauſed *Maximus* the Coniurer to be rid out of the way, for practiſing his Arte; and ſo much were vngodly Prophets hated and deteſted in thoſe dayes, as *Iulian* (becauſe it was not lawfull to profeſſe thoſe vanities in open ſhew) was faine to make a ſtep to *Athens*, and there to conferre (in ſecret places) with his learned counſell. Euſeb. de vita conſt. l. 2. c. 44. Acts 19, 19. Euſeb. de vita conſt. li. 3, c. 62. Soc. li. 5, cap: 1. Idem, hiſt. lib. 3, cap. 9.

Eleuzius the Biſhop of *Cizicum*, was depriued of his Biſhopricke for baptizing the Prieſt of *Hercules* the God of *Tyre*, who had beene conuicted of Art Magicke. *Euſebius Emiſſenus*, being otherwiſe (for any thing I finde) a learned and a godly Biſhop, was ſerued with like proceſſe, for profeſſing the Iudicials of Aſtrologye. Moreouer it appeareth by that learned Father *Epiphanius*, that *Aquila* the firſt Interpreter and Tranſlator of the word of God out of *Hebrew* into *Latine*, was expelled out of the Miniſtry of the Church for no other cauſe, then *Quid geniturarum inſpectionibus, & natiuitatum diuinationibus vacaret, He gaue himſelfe to looking into times of birth, and diuining by natiuities.* Saint *Auguſtine* refuſeth to receiue an Aſtrologer into the boſome of the Church, without ſolemne pennance done before, & they Lib. 2, cap: 33. Lib 2, cap: 6. Epiphan de pond. et menſ. Anguſt. in Pſal. 61.

that

that onely harbour and lodge them in their houses, that is (to speake with S. *Paul*) that do eyther *Facere, vel consentire facientibus, Commit the fault, or consent to those that do commit the same*, Rom. 1, 32, are stinted at the penance of fiue yeares by the Councell of *Ancira*. The Emperors *Valens* and *Valentinian* made the Nouices as guilty as the Doctors of this Arte, and they that seeke to know the properties of starres with this intent, *Vt ex illis futurorum euentus rimentur, That by them they may diuine of euents to come; are holden by the Decrees to bee culpable of grosse Idolatry.*

conc. Anc. can. 31.
L. culpa: c. de Mal: et Math: 26.
Q. II: c. sed et illud:

Neyther ought it to seeme strange, that they should bee noysome to the world (as *Esay* writes of others, chap. 7, 3.) *Cum sunt molesti Deo, When God himselfe doth finde them cumbersome.* *Tertullian* is of the minde, *De Astrologis ne loquendum quidem esse, That we should not so much as speake of Astrologers.* His reasons are, first because they giue a kinde of honour vnto Idols, in suffering their names to bee registred in heauen, as of *Mars, Iupiter, Venus, Saturne, &c.* Secondly, because they seeke to tye and tedder vs to the course of Planets, making small account of the prouidence of God, which is priuate to himselfe. And thirdly, because their grounds and principles were inuented by the diuell. To conclude, *As well Astrologers* (saith hee) *as their wicked Angels, are excluded out of heauen, Eadem pœna exitij & discipulis & magistris, And there is one penalty of destruction prouided, both for the Schollers and the Masters.* Saint *Clement* inueighes bitterly against those which ascribed *Veneri libidinem, Martifurorem, Lunæ insaniam, &c. To Venus lust, to Mars rage, to the Moone lunacy, to Andromeda banishment, to Orion an influence of hunting, to Canopus a desire to fish, to Medusas starre, sudden death, &c.* *Origen* accounts Astrologye for one of the cheefest baytes of Sathan, which we renounce in our baptisme. *Gregory Nazianzen* supposeth that we may as easily conceiue how many will be drunke, by sight of the glasse which containes the wine, or what a Prince intends by gaping on his Chayre of state; as what our fortunes shall be by looking on the Planets. Saint *Augustine* is affraide least he should deale too liberally in dispensing with the knowledge of the starres, which we call Astronomy; least men being mooued and prouoked with the sweetnesse of the bayte, should enter deeper then the word of God will suffer.

Tertul. de Idolat.
clemens Recognit. lib. 9:
Origin Num: cap. 12.

In another place, hauing brought a multitude of superstitious obseruations, wherof some were worne out of vse with time, others bublished and spread abroad, to the great offence of godlinesse & all godly men, at length concludeth; *Nec ab hoc genere segregandos esse, qui olim Genethliaci propter natalium dierum, nunc autem Mathematici vocantur, Which were in olde time called Genethliaci, for obseruing the birth-dayes, but now Mathematicks, &c.* Whereby we are to note also for proofe of that which was set downe before, that their Mathematici were the same with our Astrologers; for though (saith hee) they take a perfect estimate of the position of the heauens, at what time we first came in-

Aug: de doctrina christiana.

to the world; *Tamen quod inde conantur actiones nostras, vel actionem euenta prædicere, nimis errant*, Yet in that (saith he) they take vpon them to foretell by this, eyther our actions themselues, or the sequell and euents of them, they swerue exceedingly. After this, he commendeth greatly the iudgement of *Hippocrates*, for ascribing the resemblance that is commonly betweene Twins, rather to equality, or rather once againe (to borrow the termes of the Schooles) to idenity of substance, and conformity in bringing vp, then to the moment of our birth, which hee calleth madnesse.

Such as take vpon them to foretell our actions and their euents, do erre greatly

Saint *Cyprian* according in one tune with all the rest, disclaymeth vtterly the fellowship of those which offended willingly, in hope that martyrdome should make a cleare dispatch of all the score, and after breaketh out into these bitter words: *Huic Martirio spem tradant, quos Mathematici docuerunt habere de crastino præscientiam, & has coronas expectent, qui super Angelos & Christum per Astrologos didicerunt scire tempora, quæ pater posuit in sua potestate. Let them deliuer vp their hope to this martyrdome, whom the Mathematicians haue taught to haue foreknowledge of to morrow, and let them looke for these garlands or rewards, whom Astrologers haue instructed in the knowledge of times, which the Father hath put in his owne power onely, aboue Christ and his Angels.* And againe, he glanceth at their ignorance, *Qui ab febriculam ad incantatorum remedia confugiunt, Which flye to the remedies of Witches for the fit of an ague.* And least we should so farre deceiue our selues, by conceiuing that the Fathers onely gripe Astrologers, which were Idolaters with all; Saint *Augustine* distinguisheth our *Mathematicos & Planetarios* from all the rest, reprouing both kindes alike, and with no great oddes in measure. Beside, *Tertullian* is of the minde, that whatsoeuer was set downe by Christ and his Apostles against Coniurers, should haue beene as well directed against Astrologers, if they had met with any; *Nam cum magia punitur, cuius est species Astrologia, vtique & species in genere damnatur, For when Magicke is condemned, whereof Astrologie is holden for one kinde, the branch (by consequent) is condemned in the body.* Therefore it is very fitly noted by the same good Father, that we neuer heare of any of these kindes of Prophets after the preaching of the Gospell, that was left vnpunished. It is written, *I will destroy the wisedome of the wise, and the prudence of the prudent I will reiect, Esay* 33, 18. Where is the wise? Where is the Scribe? Where is the disputer of the world? *Hath not God made the wisedome of the world foolish? Both the Iewes aske signes, and the Greekes seeke wisedome; but we preach Christ crucified, &c.* 1 *Corinth.* 1, 19, 20, 21. To conclude, *Nihil scis Mathematice, si nescieras te fore Christianum. Non est regnum Cælorum sperare cuius radius aut digitus abutitur Cælo: Thou knowest nothing Astrologer, if thou didst not fore-know that thou shouldst become a Christian. He cannot hope for the Kingdome of Heauen, that abuseth Heauen, eyther with his finger or his compasse.* *Chrysostome* desireth to conferre with those which arrogate or challenge to themselues the guift

Cypr. de fingu. cleric.

Idem de dup. Mart.

The Mathematicos and Planitarios reproued both alike.

Tertul. de Idolat.

Tertul. de Idolat. Latrice.

of foretelling things to come: *Omnes enim istiusmodi præstigias Dei gratia irrideo, For by the grace of God* (saith hee) *I deride and scorne all such kindes of illusions.* He toucheth matters neerer to the quicke, vpon the first to the *Galathians*, and vpon the first of *Matthew*, calling them *Superstitiosam fati tyrannidem, The superstitious tyranny of the destinies.* In another place, *Ille inquit furatus est, &c. Hee saith, the false Prophete stale, but it is a lye, for they know nothing.* And vpon the *Acts* he affirmeth in plaine termes, *Sathanicum esse tribuere aliquid natiuitatibus, That it is a diuelliſh thing to ascribe any iudgement to natiuities.* I could repeate *Tertullian* againe, where he recordeth this among other errors of the *Marcionites*; *Ascendentem nescio quam fortunam vel infortunium nascentibus adferre, That an ascendent bringeth I know not what good hap or ill to children at their birth.* And S. *Augustine* likewise, where he calles it *Magnum errorem magnam dementiam, ex notatione syderum velle nascentium mores et euenta prædicere, A great error and madnesse, to presume that the manners or euents of those that come into the world, may be fore-tolde by diligent obseruing of the starres.* Againe, where hee accuseth *Manes* and his Disciples of dealing by this Arte: but this shall suffice (till I be prouoked further) for a taste of that sweete concord and agreement which is found among the Fathers, not onely in discredite of all other ayming and diuining crafts, but euen of starre-diuinity it selfe, which is so greatly magnified and applauded by the credulous.

In 2 Tim. 4. Hom. 8.

Ibidem.

In Acta. Hō. 46.

Contr. mart. lib. 3.

De doct. chri. lib. 2. cap. 22

I will conclude onely with the iudgement of that worthy man of late and honourable memory, Cardinall *Poole*, who being certified by one of his acquaintance, who professed knowledge of these secret fauours of the Starres, that hee should be rayſed and aduanced to great calling in the world; made answer, that whatsoeuer was portended by the figure of his birth, or generation, according to the course of flesh, was cancelled and altered, according to the grace of his second birth or regeneration by water and the holy Ghost, in the bloud of his Redeemer. Whereupon he gaue aduice vnto his friend, in no wise to depend vpon such slippery holds: as eyther are not any thing at all, or obscured and ecclipsed altogether by a second disposition; meaning that as by *Adam* we were borne to dye, so by Christ we should both remaine and raigne for euer. Thus hauing put them quite beside the comfort and releefe they looked for, by the countenance of learned men, let vs prooue what may be further vouched for a colour of this false Ortography.

An excellent answer of Cardinal Pool to a Starre-diuiner. Duditius in vita Poli.

CHAP.

CHAP. XXI.

What further is alledged by theſe Prophets and Starre-Diuiners, whereby to cloake their falſe pretences.



Elanct hon ſayes, that *Moſes, Eſay, Ieremy*, with all the reſt, impugne not all kindes of diuining, *De futuris contingentibus*; but rather the preſumption and pride of man, in labouring to vnderſtand thoſe ſecrets which are reſerued onely to God himſelfe, as of the latter day, &c. The preſumption of men concerning Gods ſecrets (reſerued only to himſelfe) condemned. But this anſwer will not bide the touch, for the things which were demanded of the Sorceres, 1 *Sam.* 28, were matters of no ſuch extreme importance, as the knowledge of the latter day; and yet we ſee that God condemneth them with the plaineſt & moſt peremptory cenſure that may be imagined. Againe, to aske whether *Ochozias* ſhould be cured of his bruiſe, was a matter of ſmall weight, 4 *Reg.* 1, and yet it was cõceiued as a worthy cauſe of reprobation. But cheefely we are to note, that theſe words of the Prophet vttered in generality, *Annunciate quæ ventura ſunt in futurum, & ſciemus quia dij eſtis vos, Tell what ſhall come to paſſe in time to come, and we will know that ye are Gods, Eſay* 41, 23. And againe, *Vbi nunc ſunt ſapientes tui? Annuncient tibi & indicent quid cogitauerit Dominus exercituum ſuper Egiptum: Where are now thy wiſe men? Let them declare vnto thee, and iudge what the God of hoaſts hath intended againſt Egipt, &c. Eſay* 19, 12. Theſe aſſure vs (in plaine termes) that the gueſſes of the Prophets are not in any ſort to be regarded. They ſay that *Moſes* was inſtructed in the myſteries of Egypt. It may be, ſo long as he was brought vp in the Court of Egypt, by the daughter of the King, and ſo we finde that he ſlew a man. Moſes enſtructed in the miſteries of Egypt. Neyther ought it to ſeeme ſtrange, ſince *Ioſeph* likewiſe dwelt ſo long there, that hee began to ſweare, *Per ſalutem Pharaonis*, *Gen.* 42, 15. *Daniel* was brought vp among the *Chaldæis*, *Paul* at the feete of *Gamaliel*, *Dyoniſius Areopagita*, in the ſtudy of the ſtarres, &c. But ſince none are ſo fit to iudge of truth, vpon repentance paſt, as they that haue beene once entrapped in the ſnares of guiſe: ſo can this inſtance helpe them little, till they prooue, that after they were called by the grace of God to knowledge of his truth, any one of theſe perſiſted in the courſe or practiſe of theſe apiſh toyes, which are the baytes of ignorance.

They tell vs furthermore, that becauſe *Elcana aſcendit ſtatuis diebus vt adoraret, Went vp at ſet times to worſhip, Naaman* departed from the Prophet *Elizeus, Electo tempore, At a choſen time*, 1 *Reg.* 1, 3. 4 *Reg.* 5, 19. And Chriſt ſaide, *His houre was not come as yet, Iohn* 2, 4. therefore times are to be regarded and obſerued in our dealings, &c. Times to be obſerued and regarded in our actions fully anſwerd. To the firſt I anſwer, that both the time and place was limitted, wherein and when

the faithfull ſhould repayre to the ſeruice of God: and therefore we muſt not refer this note to the fortune of the day, but to the preſcript of the commandement. The ſecond argument hath no kinde of affinity with the matter, in defence wherof it is alledged; for if *Naaman* choſe the time of his departure from the Prophet, it was by diſcretion, not by Aſtrologye. *Thucidides* reports that the *Peloponeſians* gaue vp the ſiedge of *Platea Sub ortum arcturi*. There was a certaine time alſo, about which the Kings of *Iſrael* and *Iuda* were wont to go foorth to battaile, *Vertente anno, At the turning or changing of the yeare*, 2 *Reg.* 11,1. *Salomon* accounts it the part of a wiſe man, *Loqui verbum in tempore, To vtter his ſpeech in ſeaſon*, *Prou.*25,11. *All things haue their time* (ſaith the Preacher, Eccl.3,) and all things that are vnder the cope of heauen paſſe ouer in their ſeaſon. There is a time to ſpring & a time to dye, a time to plant and a time to plucke vp, a time of familiarity and a time of ſequeſtration, a time of reaping and a time of ſowing, a time of warre and a time of peace, a time of loue and a time of hate, a time of ſilence and a time of vtterance, a time of weeping and a time of ſmiling. To conclude, *Cuncta fecit Deus bona in tempore ſuo, God made all things good in their time.* And therefore were the ſonnes of *Iſſachar* accounted learned, *quia nouerant ſingula tempora, ad præcipiendum quid facere deberet Iſrael, Becauſe they knew the fitteſt times wherein to giue inſtructions to Iſrael what they ought to do, &c.* 1 *Reg.*12,32. Vpon the likelihood of faire weather, we may diſpoſe and prepare our ſelues to take in hand a iourney or an enterprize. And husbandmen likewiſe make choyſe of times to ſowe their ſeede; and yet not one of all theſe regards the diſmall dayes which are obſerued in our Almanacks, or frames affayres according to the fauour of the Planets. For who can thinke, that one and the ſelfe-ſame conſtellation ſhould not as wel encline our wits to take the courſe which leadeth to good hap, as diſpoſe the ſame, although we neuer gazed on the Planets.

Thuci.lib.2.

Whē the kings of Iſrael went forth to battel.

Why the ſons of Iſſachar were reputed learned.

It was well ſaid by the Philoſopher, ſetting prouidence aſide (wherof Aſtrologers make ſmall account) that election is rather an impediment, then a furtherance or helpe to thoſe that ſhall bee fortunate by chance. And therfore by like reaſon I may iudge, that labour helpeth little, where the fauours are preſcribed by neceſſity. Experience doth teach beſide, that they which eyther begin any peece of worke, or take a iourney, or attempt great things, vpon the ſlippery hopes that are affoorded by the ſtars; haue euer ſped much worſe then *Tobias* with the reſt, who committing themſelues onely to the care of God, conſulted with no Birds of *Egipt*. *Ninus* who deteſted all Aſtrologers with their deceits, ſuppreſſed *Zoroaſtes*, who would deale in nothing without their encouragement. *Pompey* with his guard of Prophets loſt his head, and *Cæſar* by contempt of Oracles ſubdued his enemy. *Ioſias* draue them out of *Iuda*, and preuailed in all things hee tooke in hand. *Saul* ſeeking (in deſpight of God) to know more then the Prieſts or Prophets could deſcry, made ſhipwracke both of life and honour.

Election rather an impediment then furtherance for being fortunate by chance.

Tobias conſulted with no Birds of Egypt concerning his iourney.

Iuſtinian

Iustinian exiling all sorts of false Prophets with their bagge and baggage, did flourish as a conqueror: whereas *Iulian* admitting thē, with all their packes of falshood and blasphemous lyes, did perish as a cast away. *O quam pulchra hæc est temporum electio? O how braue a choise is this of times and opportunities?* Let vs put a case, of beginning a long iourney, by direction of the planets. And first, I would be gladde to vnderstand by them, whither the gracious and fauourable beames of Iupiter (who ruleth in those matters, as they teach) affect the person or the iourney. If the first, then albeit we do not presently take horse yet is there such a certaine and secure foundation of prosperous successe, already laide by the benefit of the constellation against another time: as whensoeuer we dispose our selues to ride, it is al one as if we had begun before, according to that rule of theirs, obserued both in Comets and Natiuities, and that the planets broach not their effects forthwith, as soone as they beginne to signifie, but eft-soones a good while after, &c. If the constellation affect not the person, but the iourney, or whatsoeuer other enterprize he takes in hand; let them proue by reason, by experience, or any sound authority, that the beames of Iupiter are able (of themselues) to bring faire weather, cleare the seas from Pyrates, and the wayes from Theeues, and to dispose all accidents in such a formall course, as may be lucky to the Trauellour. Which will be hard, considering how many diuers thwarts of ill affected planets happen by the way, to impeach and crosse the former grant of Iupiter.

Of beginning a long iournie by direction of the Planets.

The beames of Iupiter to cleer all inconueniences happning to a trauellor.

Beside, considering howe difficult a point it is, to perswade a man of good conceite, that Iupiter must still preuaile, so long as my iourney is on foote, and that the former figure of the planets leeseth no part of his influence, before my trauell haue an end, or that the starres must waite vpon my stirrop: it standeth them in hand to proue, that not the former, but another Iupiter begins to smile, as soone as I prepare my selfe to take my horse, or else giue credite to a certaine force imagined, which neither hath a fountain whence to spring, a subiect wherein to consist, or a ground whereupon to settle.

Thus much by the way, I thought it requisite to note, that the plainest wits may iudge, how farre all Scriptures, reasons, and authorities are, from awarding any fauour from their part, which chop & change the planets like a Shippe-mans hose, according to the figures of theyr owne imagination. To the places taken out of S. *Iohn*, chap. 2. verse 4, and chap: 11,19, *Non dum venit hora mea, My time and houre is not come as yet.* And againe, *Nonne duodecim sunt horæ diei, Are there not twelue houres of the day? &c*, by which they would pretend a certaine interest in times: I answer, that forasmuch as it behooued Christ to suffer, and to rise again from the dead, Acts 17,3: not because the planets mooued him to this, *Sed quia voluit, But because* (as the Prophet writes, Esay 53,7) *he would.* There is no doubt, but the verie minute wherein all the miracles and mercies should bee wrought by Christ, were

Answer made to the places taken forth of the Scriptures.

were fixed in the prouidence of God before the world was made, Ioh. 12,27: And thus the places of Saint *Iohn* by reaſon ought to bee conceyued. Otherwiſe, when wee reade that Chriſt beſought his Father to ſaue him from that houre; that *Zachary* was at his prayers at the time of Incenſe, Luke 1, 10, that a Feauer left the Noblemans ſonne of *Capernaum*, *Hora ſeptima*, Iohn 3, 53: that *Ex illa hora*, *From that houre*, the Diſciple tooke the bleſſed Virgin for his mother, and ſhee the Diſciple for her ſonne, Iohn 19, ver: 17: that Ieſus cried out at the ninth houre, *My God, my God, why haſt thou forſaken me?* Marke 15,33. that *Peter* and *Paul* went vppe into the Temple at the ninth houre of prayer, Acts 3,1. We muſt ſuppoſe, that Iupiter and Mars inſpired and enforced theſe effects, which were not onely wicked, but beſides ridiculous.

Iupiter and Mars enforce no effects ordained by god

They preſſe vs further with Saint *Pauls* aſſertion, that God ſent his ſonne, *In plenitudine temporis, &c: In the fulneſſe of time*, Gal. 4,4: As though the Starres had kept an audite of his comming. But this euidence hath cut their throats, for that he meant no other time, then that whereof the Prophets ſpake, appeareth by the ſharpe reproofe, which followes within ten lines after, againſt thoſe which (being knowen of God) returned backe to the poore and ſimple elements, obſeruing dayes, moneths, times, and yeares: inſomuch, as he ſeemeth to be very much affraid, leaſt (in this reſpect) he haue laboured in vain among them, Gal. 4,9,10. *Non ita dies obſeruamus, & annos, & menſes, & tempora, vt non audiamus ab Apoſtolo timeo ne forte ſine cauſa laborauerim in vobis, eos enim inculpat qui dicunt non proficiſcar, quia luna ſic fertur, vel proficiſcar vt proſpera cedant, quia ita ſe habet poſitio ſiderum, &c. We obſerue not dayes, moneths, or yeares, in ſuch ſort as we giue not eare to the Apoſtle, ſaying: I am afraid leaſt I haue laboured among you in vaine: for he reproued thoſe which ſaid, I will not go, becauſe the Moon is carried thus, I will go, that all things may bee proſperous and fall out happily, becauſe there is ſuch or ſuch a poſition of Planets, &c.* Then fye vpon the difference of dayes, as Diſmall, Fatall, Fortunate, &c: emblazoned in the greateſt part of Almanackes, and either gathered vpon particular conceytes, or popular obſeruation, or curioſity in vnlawfull Arts, which altogether are condemned by the cenſure of the Scriptures.

Auguſt, Epiſt. 119

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From hence, they flye to the Starre which conducted the wiſemen to the place where Chriſt was with his Mother: but this place doeth more impugne then fortifie their grounds. For, ſince it was no common Starre, but deputed onely to that end (as the Fathers thinke) we may rather iudge it to haue beene ſent of purpoſe to diſprooue their Tales, which thought no matter of importance could fal out, without the ſame were ſignified before-hand by thoſe Starres and planets, vpon whoſe diſcoueries they grounded their aſſurance: *Credo hoc nomine Chriſtum ſibi obligauerunt. I thinke* (ſaith *Tertullian*) *in ſcorne they bound Chriſt to them by this courteſie, &c: Although* (ſaith he) *it bee not found*

Chryſoſt. in Matth.

Fulg. Ad probam.

Tertul. de Idolat.

found, that euer any godly perſon (after the birth of Chriſt) proued in nati-uities.

Some thought the Starre to haue bene prefigured by that place of the Scripture, *Stella orietur*, &c. But whether it were thus or not, it is as lawfull to defend all dreames, by that example of the Wiſe-men, which were warned not to returne to *Herod*, as diuining by the Stars, vpon this one particular example of the Star appearing. For Chriſts Natiuity depended not vpon the Starre (as it was furniſed by the peeuiſh *Priſcillianiſts*) without any ground: but the Starre vpon his Natiuity, in reſpect whereof it was firſt created. But Chriſt (ſaieth *Cardan*) was borne, *Prima facie virginis aſcendente, The firſt face of the Virgin aſcending*, whoſe proper image is a virgin nouriſhing a child: *Ergo* we may not deny, that the Starres and Planets wrought in his Natiuity. What credite may be giuen to Images, hath bin debated & diſcuſſed more at large before, whether I referre the Reader for his better vnderſtanding. But to their argument, I anſwer by their owne authority, that it is moſt falſe, *Aſcendiſſe primam faciem virginis*, at the birth of our Sauiour: for then muſt it haue bene at ten of the clocke; whereas antiquity affirmeth it to haue beene at twelue, and ſo the Church obſerued it by vigill many yeares together.

Of the Starre that guided the Wiſe men where Chriſt was with his mother, and what opinions haue paſſed thereon.

As falſe it is, that Mars was then in *Domo mortis*, to portend a bloody death, vnleſſe Virgo did aſcend, which is holden for a fable. If they reply to this, that though Mars ſhould remoone from thence in *Domum ſeptimam*, he threatens violence no leſſe, then if he were in *Domo mortis*, where Aſtrologers do marſhall him. It may be anſwered, and by the warrant of themſelues, that foraſmuch as Mars is in his altitude this danger quaileth, *Quia genitura eſt nocturna, Becauſe the birth falleth out by night*, &c. Againe, *Benignitas Iouis in Horoſcopo obſiſtit violentiæ, The ſweetneſſe or benignity of Iupiter in the Horoſcope, aſſwageth violence*, eſpecially the ſaide Horoſcope being in the houſe of Venus, happily conioyned with the great God Iupiter, which chanced at the time of this Natiuity.

That Mars was in Domo mortis at the birth of our Sauiour.

Moreouer it is certaine, that the Moone who beares the greateſt ſtroke in *Genitura nocturna, in the birth-night*, was then moſt proſperous in *Domo mortis*; which imports an eaſie death, without all force or violence. Wherefore, it is more eaſie to be proued by the principles of theſe good men, that Chriſt was neuer in that Agonie, which ſaued them from hell, and truely (for my part) I thinke, vnleſſe theſe toyes be left, his death will do them little good, then that eyther hee was borne or crucified, according to the courſe or influence of Planets.

The Moone hath the greateſt power in night-birth.

But Saturne (ſay they) was in the ninth houſe, and in the ſigne of Gemini, which giueth warning both of a Prieſt and Prophet. I anſwer, and they cannot deny, that hee was retrograde at that inſtant, which (by their rules) abateth much of his Diuinity. Beſide, a daughter of the houſe of Millane, called *Eleanor*, was borne within theſe ſo.

yeares

yeeres vnder the ſame figure, and yet neither prooued a *Caſſandra*, to giue warning of miſhaps to come, nor an *Aaron*, to begin the ſacrifice. The beſt of all is, that their great *Baſſa Abraham Iudæus* is of the mind that whoſoeuer findeth Saturne thus conſorted at his birth: *Malus pro cul dubio fiet Chriſtianus, ſhall be without all doubt, a verie bad Chriſtian.*

Haue not wee great cauſe to magnifie that Arte, which prooueth Chriſt the Sonne of GOD (of whom the godly tooke the name of Chriſtians, in the tender ſpring and firſt beginning of the Church at *Antioch*, Acts 11, 26. and by whom wee were all redeemed from the burning Lake; whoſe torment hath neither end nor remedy) to bee but a bad Chriſtian? Becauſe Capricorn was in the lower part of heauen, and Libra aſcended at that inſtant, one will haue Chriſt a King; another, to be borne in a Stable, and yet theſe figures fall out euerie day, without like euents or accidents. I miſlike not, that all reaſons be accepted, that may tend to the defence of trueth; yet ſince it neyther needeth helpe of dreames, nor toyes, wee leaue ſuch reffuſe ware to the bankrupt Infidels.

After this, they picke out of the Text, Math. 24, 29. *That the Sunne and Moone ſhall ſhew ſignes and tokens of the latter day.* So ſhall the rainbow warrant vs, from beeing drowned any more heereafter with a flood, Geneſ. 9. verſe 13. But as it is falſe Logicke, to mainetaine an Argument affirmatiuely from the part to the whole; ſo were it likewiſe a verie groſſe errour in Diuinitie, to preſſe God (as it were perforce) to reueale his pleaſure, touching all euents and accidents to come, becauſe he hath giuen warning (by expreſſe ſigns) of ſome particulars.

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Matthew 24. Marke 13. Luke 21.

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mooue them to byte thus eagerly, at arguments of ſo ſlender hold, as neyther could aduantage them nor hinder vs, though wee ſhould admit them to their vttermoſt. For who denyes that *Seth* or *Abraham* might bee ſo farre expert and skilfull in the Starres, as tended to the knowledge of their courſes, ecclipſes? &c. Conſidering the Children of *Iſrael*, as well in thoſe dayes, for diſtinguiſhing the ſeaſons of the yeare, as afterward about the keeping and obſeruing of their feaſts and ceremonies, ſtood in great neede thereof. And therefore diuers gather vpon that place of the Chronicles, *Viri erudiți qui nouerant ſingula tempora, &c.* That the tribe of *Iſſachar* was bound (by order) to the ſtudy of the Starres, as diuers Colledges in *Cambridge* at this day (according to the ſtatute of the Founders) are enioyned to giue allowance vnto certaine to this ende. But if any kinde of diuination, eyther by the Planets or by any other meane, had beene deemed lawfull by the Fathers of that golden age; it may be thought that *Moſes* would eyther haue recommended it, together with the Sacrament of Circumciſion, and other rytes obſerued long before the Law, to the godly that came after, or (at the leaſt) haue ſpared and forborne thoſe bitter and reprochfull taunts and menaces, which are denounced in the legall Monuments. Beſides, conſidering how little may be culled out of Geneſis to this effect, a man would wonder where *Ioſephus* found theſe toyes, vnleſſe it were in *Cabala*, whereof I ſpake before, or that they crept into the Church by ſtealth and ouerſight, with many foule abuſes more, a great while before the time of *Ioſephus*, which not onely wee that cleaue to Chriſt and giue ouer *Moſes* (further then he preacheth him) but the *Iewes* themſelues, which are drowned in the letter, as a Waſpe is in a ſirrupe, vtterly forſake and abandon as Apocriphas and counterfets. And whereas ſome alleadge out of *Methodius*, a Writer of conuenient antiquity, that one of *Noahs* ſonnes called *Ionicus*, *Futura per hanc artem prædixerit*, *Fore-tolde things future by this Arte*; I deny that any man of iudgement ought to marſhall this baſtard impe among the ſonnes of light, conſidering the Scriptures (which deſcribe the pedigrees at greateſt length) doe not ſo much as name or notifie the perſon of the man, much leſſe deſcribe or paint out his qualities. Beſide, I would not haue the Reader deceiued or abuſed with an empty name, for this is not that religious and learned *Methodius*, of whom Saint *Ierome* ſpeaketh in his Regiſter, but a blinde, obſcure, and ruſty Writer in compariſon, ſometimes alledged by *Petrus Comeſtor*, but with ſo little grace or regard of his owne credite, as diuers of his beſt and moſt approoued friends doe wiſh, that he had beene more aduiſed and diſcreete in the choyſe of his Authors.

Seth & Abraham might be ſo far skilfull in the ſtars, as tended to knowledge of their courſes and ecclipſes. 1 Par. 12, 35.

Reprochfull menacts denounced in the legall Monuments.

That one of Noes ſonnes foretold things future by this Art.

Thus haue I ſatisfied as many of their arguments and reaſons, as eyther I could finde ſet downe in print, by thoſe that haue bene buſie with theſe things, or imagine in mine owne conceit, vpon the ſhowes of probability. If eyther this be ſhaken (which is ſaide, or new bul-

warkes

warkes reared in defence of diuination) I doubt not but the ſame God which worketh in vs all, *Et velle et perficere*, and aſſiſteth truth ; will giue me grace alſo, as well to batter the mud walles of *Samaria*, as he hath done hitherto, to flanke the fortreſſe of *Ieruſalem*.

CHAP. XXII.

A Relation ſet downe more at large, concerning the crafty cogging of theſe counterfet Prophets.

ANother reaſon why we ſhould eſchew this gilded pill and ſugred bayte of Propheſies, may bee alledged, for that the Prophets themſelues cog and lye, pretending what is probable by mans coniecture, but not conceiuing what is certaine in Gods prouidence. Theſe are the Fig-trees, which beare no fruite but leaues, Matth. 21, verſe 19. They are the Clouds that promiſe, but let fall no rayne, Iude 12. The Trumpets whoſe ſound is loud and ſhrill, but prepareth no wiſe man to the battaile, 1 Corinth. 14, verſe 8. Their ſacrifices are freſh, not ſeaſoned with ſalt (as God commanded) nor their counſels with diſcretion, Leuit. 2, verſe 13. Their Lampes want Oyle, their meaſures weight, their ſuppoſitions truth, and their dealings honeſty, Matth. 25, verſe 3.

Things probable by mans coniecture, but not certaine in Gods prouidence.

Mel in ore verba lactis,
Fel in corde fraus in factis.

But of this let vs be ſure, that *Quæ ſeminauerit homo metet*, *Looke what a man doth ſow, that ſhall he reape*, *Gal.* 6, 7, that is, as the Prophet ſpeaketh, *Ex vento turbinem*, *Of winde, whirlewinde*, *Oſe* 8, 7. And to ſay the truth, it were an ouer-ſight to call the fayned Prophets to any other audite, or to looke for any other meaſure at their hands, *which were neuer priuy to the ſecret purpoſes of God*, *Ierem.* 23, 18, *Who neuer ſcaled the Skies, to draw downe wiſedome from aboue the Clouds*, *Baruc.* 3, 29. *Neuer walked in Nouiſsimis abyſsi*, nor ought (in reaſon) *to bee matched or compared with the holy One of Iſrael*, *Etiam cum perfecta fuerint ſcientia*, *No not when their knowledge is moſt abſolute*, *Iob* 38, 16. *Quis poterit cogitare quid velit Deus? Sap.* chap. 7, verſe 13. *Who can conceiue what God will bring to paſſe*, ſo long as our immaginations are irreſolute, and our coniectures fallible? Dare any man liuing preſume to ſay with the King of *Tyre*, *Deus ſum, et in corde maris ſedi? I am GOD, and haue ſitten in the heart of the Sea?* Ezek. chapter 28, verſe 2. Or with *Lucifer*, *I will aduance my ſeate aboue the*

Our imaginations are reſolute, and our coniecture fallible.

ſtarres of God, in the mount of the teſtament will I ſit, I will aſcend aboue the height of the Clouds, and be like to the higheſt? *Eſay* 14,13. The Serpent tolde poore *Adam*, *that hee ſhould neuer dye*, Gen.3,4, and in that manner deale his Prophets at this day, with ſimple and well meaning ſoules, which march on with *Abſalon*, 2 Reg.15,12, but it is *Corde ſimplice, et cauſam penitus ignorantes, With a ſimple meaning and a ſingle hart*, becauſe they are not made acquainted with the drift of the conſpiracie. The baytes which allure vs to this trade, are pleaſant I confeſſe, and ſo are both *the lips of a ſtrumpet, and the wine of Court*, *Prou.*23,33, *Quod ingreditur blande, et in nouiſſimo mordet vt coluber*, *Which hath a a milde taſte at the firſt, but afterward a tange, and byteth like an Adder. Ignorans enim, &c.* But in the meane time, the ſimple man is ignorant that he is ſlily called to the gynne, and that his life was put in hazard, Prou.7,23, till the very liuer be pierced through with an Arrow. *Dalida* was beautifull, but not fit to be made acquainted with her Huſbands riddle, Iudg.14,17. *Hellen* was a fayre one, but when the matter came to ſifting in the Senate-houſe, the wiſeſt of the company choſe rather to diſpatch her home, then put their ſtate in hazard. *The ſprings of Bethell were exceeding ſweet, but Dauid had rather die for thirſt, then drinke his peoples blood*, 2 *Reg.*23,17, that is, with the perils of the liues of his ſubiects, *Venena non dantur niſi melle illita, &c.* Poyſons are not giuen without a ſmacke of honey, and vice could neuer creepe into the minde of man, without a maske of vertue. *Cato* knew the coſenage of theſe perſons to be ſo notorious, as hee would often ſeeme to maruaile, how one of them could look vpon another without ſmiling. Another noteth, that during the long wars betweene *Cæſar* and *Pompey*, they neuer almoſt gueſſed right in any thing. And *Galen* writeth yet more plainely in this matter then the reſt, that none of all thoſe Prophets and Aſtrologers whoſe skill was commended, & their depth admired in his time at *Rome*, gaue any perfect iudgement eyther touching the diſeaſe, the continuance, or cure thereof. Whereas himſelfe (depending vpon light of lawfull Arte) eyther ſwerued not at all, or was induced to his error with great probability. *Quota enim quæque res euenit prædicta ab ijs? Aut ſi euenit, quid afferri poteſt, cur non caſu eueniret? For how few of thoſe things come to paſſe* (ſaith *Cicero*) *which are foretolde by theſe? Or if they chance ſometimes to hit, what reaſon can be brought to prooue, that they fall out otherwiſe then by meeere hap hazard? Non proderunt nobis nec eruent nos, quia vana ſunt, Therefore neyther ſhall they profit nor deliuer vs, becauſe they are vaine and idle*, *Ier.* 17,19. The dayly fayles and errors of Aſtrologers which publiſh Almanacks among our ſelues, may ſhew what truth is in their words, what warrant for preſumption, and what aſſurance of their doctrine. Wherefore, vnleſſe we will be wilful, in chuſing rather (as S. *Auguſtine* writes) *Sententiam non corrigere peruerſam quam mutare defenſam, Not to correct a peruerſe opinion, then to recant it after they haue once defended it.* Vnleſſe we will be farre more ſimple, then that poore olde man in *Socrates*, who

The ſimple man is ignorant, & ſoone taken in the ſnare.

The writing of Galen concerning Prophets & Aſtrologers.

De diuin. li. 2.

The errors of Aſtrologers in their yearely publiſhed Almanacks.

De Trinit. lib. 1. cap. 1.

who reſolued, neuer to bee twice deceiued with one tricke; It is not poſſible that we ſhould open, *or lend our eares to the pipe of the charmer, charme he neuer ſo wiſely*, as the Prophet *Dauid* ſpeaketh. Their manner is to preſent a multitude of glaring colours to the ſight of man; but ſuch they are in very deed, as appeare in the Raine-bow, or as the Cities where-with Sathan would haue corrupted Chriſt, vpon condition that he would adore and honour him, which were not true but counterfet. Socrat. in hiſt. Ariſt. Met. li. 2 Matth. 4.

At ſuch time as *Brittanicus* wayted for the great lot of the *Romane* Empyre, by the comfort and encouragement of a vaine Aſtrologer, he left both life and all, by the rigour of a bloody tyrant. Saint *Ambroſe* telleth of one that prognoſticated great ſtore of raine to fall after an exceeding drought; but none was ſeene, till by the prayers of the Church this fauour was obtayned. *Seneca* by a very pretty fancy and imagination of his owne, bringeth in *Mercury*, perſwading with the Gods, that they would abridge the life of *Claudius*, if not for any other cauſe, yet euen for very pitty and compaſſion of the poore Aſtrologers, who had already beene taken with ſo many lyes (from yeare to yeare) about this point: as if the deſtinies were not more fauourable, then their grounds were ſure, the credite of Aſtrologye would decay for euer. Theſe watchers and obſeruers of the Planets, gaue out by their Pamphlets in the firſt beginning and tender ſpring of faith, that the name of Chriſt ſhould not bee had in honour at the vttermoſt aboue two hundred yeares, which falling out by tract of time, to bee a moſt egregious and famous lye: *Albumazar* (to keepe his fauourites in life) adiourned this deſtruction of Religion higher by two hundred yeares, ſuppoſing that this vndoubtedly ſhould be (as it were) the ſtint and period of our continuance. But God who promiſeth, *that Heauen and Earth ſhall periſh, before any iote of his moſt holy word*, hath made them both a ſcorne to godly men, and likewiſe to their owne Diſciples. *Abraham* the *Iew* tooke vpon him to aſſure his brethren of the comming of their fantaſticall *Meſsias*, in the yeare of our Lord, 1464, becauſe it bare a conſtellation, not vnlike to that wherein *Moſes* is affirmed to haue beene borne. But note the plague of God, for in that very yeare wherein they looked for a Iubile and generall redemption from their greeuous bonds, a reſtitution of the Temple and the Sacrifice, &c. waxing proud and inſolent vpon this brainſicke hope, it fell out ſo, that diuers Princes detecting their abuſes, and vnſufferable villanies and blaſphemies againſt the name and death of Chriſt, by nayling Infants to the Croſſe for meere deſpight; firſt ſpoyled them of all their wealth, which by encreaſe of vſury was growne to be exceeding great, after put the principall to death, and exiled all the reſt out of their dominions. Dion. Tacit. in Nierone. Ambroſ. in Hexam. The witty reproofe of Seneca giuen to Aſtrologers. The cunning of Albumazar in fauour of his fellowes Aſſurance giuen for the comming of the falſe Meſſias, & what ſucceſſe enſued thereon.

Arnaldus Hiſpanus doubted, that about the yeare of our Lord, 1375, we ſhould heare newes of Antichriſt. And another vpon a coniunction betweene *Iupiter* and *Saturne* in *Scorpio*, about eight yeares agone, ſeemed

ſeemed to be very iealous of the like: but thanks be giuen to God, we heare of none as yet, ſaue thoſe of whom Saint *Iohn* ſpake, when hee gaue men warning to be carefull of their ſteps, *Becauſe euen then were many Antichriſts*, 1 Iohn 2,18. And S. *Paul* likewiſe affirmeth *the myſtery of iniquity to haue wrought in his time*, 2 *Theſſ.* 2,7. Vppon which place we are to note, that certaine Calculators were not then aſhamed to giue out, that the day of the Lord was at hand, &c. Or if wee will exemplifie theſe Antichriſts in perſons of this age, I finde not any more like to ſupport their ſeates, then our Aſtrologers, who ſet vp a new plot of Heauen, and a new Schoole of earth, and a new kinde of prouidence. I ſpeak not of the dreames of *Alliacenſis*, about the councell of *Conſtance*, nor of *Albumazars* endeuour, to finde out a figure anſwerable to the lawes of *Mahomet*. The children in the ſtreetes begin to deride and ſcorne theſe toyes, and therefore it is time for men of deepe wit and grauity to giue them ouer. *Manfredus* a rare Doctor of Aſtrologye, aſſured *Ordelaphius* a Prince in *Italy*, that that very yeare wherein hee dyed, if there were any certaine knowledge by his Arte, he ſhould not ende his life, *Ante ſenectutem decrepitam, Before extremity of age made him lame and vnweldy*. Neyther is it to bee maruelled, that he kept no truer audite of another mans eſtate, when himſelfe hauing promiſed and giuen his word to diſcouer wonders the next Spring, deceaſſed in October. A notable example of the iuſtice of almighty God, and not vnlike to that of *Iulian*, who hauing made a ſolemne vow, at his returne to multiply the tortures of good men, was ſlaine, it was not knowne by whom, further then that it pleaſed God to ſtrike him from the ſeate of iudgement, in the very next encounter with his enemies.

Antichriſts exemplified in perſons of this age.

Iulian preuented of his raſh vow againſt the chriſtians.

Conſtantia an honourable Dame of *Rome*, hauing receiued aſſurance from Aſtrologers, of a long, a healthfull, and moſt happy life, fell ſicke within fiue dayes after this of a burning Feuer, and finding that there was no way but death (which is the way of fleſh) ſhee ſtreigned her Husbands hand, and concluded both her ſpeeech and life with theſe complaining words, *Ecce quam vera ſunt Aſtrologorum vaticinia, Behold what truth is in the vaine Prognoſticates of fond Aſtrologers*. My Lord of *Arundell* that now is, whom I name as well for the depth of his conceite and iudgement in young yeares, as for the zeale, the reuerence and duty which I owe vnto himſelfe, was wont at the beginning of the yeare, to note his Almanacke with rules repugnant, and directly contrary to thoſe which were preſcribed by the Writer. And yet vpon account of minutes, houres, dayes, and quarters, at the ending of the yeare, for ſo much as concerned change of weather, my Lords notes were found more often true (although they were ſet downe by chance) then his that ſtood vpon the warrant of a learned Counſell.

Meaning him that liued whē this Booke was firſt publiſhed

It was prognoſticated to *Craſſus*, *Caeſar*, & *Pompey*, that they ſhould all three ſleepe in their Beds with peace; whereas experience doth ſhow

ſhow, that all of them did periſh, *Morte violenta*. On the other ſide, *Paulus Florentinus* liued till 85. yeares of age, and yet hee would aſſure his friends in priuate, that hee neuer found one comfort that might promiſe long life in the figure of his birth, but ſudden death, with many tragicall and moſt lamentable accidents. The great death of Cattle which was ſo certainly expected by the Calculators, Anno 1558. turned to a wonderfull encreaſe of all kindes of ſuſtenance. At the ſame time that the fond *Bohemians* were affraide to be conſumed with ſuddaine fire that ſhould haue come downe from Heauen, as ſome Preachers gaue warning; they were almoſt drowned with a ſecond floud, by meane of exceſſiue ſhowers, ſpring-tydes, & ſtore of land-waters, that ranne downe with immoderate aboundance, as if GOD had reſolued to deſcry the falſhood of their iugling. The drift is like a packe at *Primero*, where the ſmalleſt Card being cut awry, or comming betweene by chance, ouerthrowes the fortune of the fradulent, and conueyes it to their aduerſary: according to the ſentence of the Prophet, Pſal. 7, 16. *Indicit in foueam*, &c. At another time the people were ſo ſcarred with an vniuerſall feare of waters, ſcattered abroad by Prophets of this kinde, as a certaine Abbot (ſeeking to preuent the worſt) built himſelfe a Tabernacle vppon the toppe of *Harrow of the Hill*: but the concluſion is, that before Summer was halfe ſpent, all the Dytches were drawne dry, and the Cattle periſhed for lacke of water.

An excellent ſaying of Paulus Florentinus

Aen. Sylu. in hiſt Bohem.

Compariſon of a game at Primero.

I could adioyne the pregnant follies of ſome other freſh in memory, which would haue put the world in feare of another floud, if the Raine-bow had not ſerued for a Sacrament of hope; ſauing that it is the part of no good nature, eyther to inſult on thoſe that are already ouerthrowne with ſhame, or to aggrauate affliction and miſery. The cauſe hath bene conſidered and reproued by the ciuil Magiſtrate, who cutteth off all cauſes of offence, and not without great cauſe; for whoſoeuer ſees the ſtrange diſorder & diſturbance of the ſimple ſort, vpon the ſpreading and diſperſing of like fearefull rumors, which are faced out by learned men, or at the leaſt by ſuch as by the peremptory manner of their writing and diſcourſing, couet to bee counted and reputed ſo; muſt needs confeſſe with me, that it is high time rather to plucke them impe the wings of preſuming glory. A wiſe man alwaies ſhunnes πλοῦν δεύτερον *the ſecond Nauigation*, whē he findeth how vnlucky proofe ſome other of his friends haue made, by ſayling in the narrow ſeas of weighty matters, without eyther any Cart of ordinary knowledge, or compaſſe of diſcretion. And therefore though I name not any man, yet I blame and greatly diſcommend him (whatſoeuer he be) that cauſed the firſt Author of this Paradoxe, to ſet the lees of error and conceites of ouerweening wit on broach, onely for the refreſhing and reuiuing of his owne poore credite, almoſt ouergrowne with the noyſome weeds of flat contempt, the pricking nettles of diſgrace, and the piercing thornes of deſerued condemnation. A man may

Good natures inſult not on men ouerthrowne with ſhame, or afflicted with miſery.

Wiſe men ſhun ſecond aduentures by hazzard & perils of the firſt.

Ouerſight may be borne withall, but not inſolent preſumption.

may beare with ouer-ſight, becauſe (as *Chremes* ſaith in *Terence*) *Labi eſt humanum.* But for one friend (in a brauery) ſometime to vouch another, without eyther learning, truth, or law, ſometime to beare the world in hand, that though themſelues diuert their ſtudies, (*Idque pro ſua grauitate*) *to matters of more weight*; yet others ſhall ariſe out of their aſhes, to maintaine a tale of *Robin-hood* againſt all the world, as if all knowledge were concealed in one Pariſh, or rather in one ſimple cottage; importeth greater wantonneſſe then may be well endured, vnder the maske of iudgement and authority. Wherefore leauing them as well to that which hath bene publiſhed already in diſproofe of their vnſeaſonable aymes, as to the pennance of their preſent ſhame, which were enough to make a wiſe man to warre with all the Planets & ſuppoſed Gods of Heauen; I will only conclude with *Salomon*, that *Stultitia colligata eſt in Corde pueri, et virga diſciplinæ fugabit illam*, this is but wantonneſſe (as M. *Iuell* ſaide) *Correction will amend it.* Thus God euen our God is wont *Signa diuinorum in fuorem vertere, &c. To turne the ſignes and tokens of diuiners into madneſſe, Eſay* 44.25. Neyther is it poſſible for them to ſpeed better, which eyther take ayme by vnſtable men, whoſe property is to lye, or by preſumption which hath no reſt, or by the diuell who is the breeder and father of all lyes, or by tokens that are wont to waxe and wane like the Moone, or by the Planets which deriue their name from wandering, and neuer perſiſt almoſt the ſpace of one minute (as themſelues confeſſe) in one ſtedfaſt quality. But whether God reſtraineth ſuch kindes of knowledge, becauſe (conſidering our want of temperance) they ſeeme more like to encounter and moleſt, then auayle or profite vs; Or whether he repute the ſame a derogation to the Maieſty and honour of his name, or both (as I am throughly perſwaded) it is certaine, that he hateth & deteſteth all the kingdome of contingent Propheſies, *Prophetant enim menda cia, et populus meus dilexit talia, For they propheſie nothing elſe but lyes* (ſaith he) *and with ſuch empty wares my people is delighted*, Eſay 5,31. They wander in the Mountaines, and skippe like Rowe-Bucks from hill to hill. *Fugerunt conciti, They fled in haſte*; but without wheeles, which hang together by the ſpokes of truth. And as the Prophet ſaies, *In quibus erat ſpiritus domini, In which the ſpirit of almighty God was preſent.* That *Cleombrotus* who beſtowed the moſt part of his time among the Fayries, in the ſtreighteſt order, dyet, and deuotion that any man could thinke, obtayned notwithſtanding no more grace or fauour for his meede, then once in the yeare, one fayre day to propheſie. *Diodorus Siculus* reports, that inſpiration with knowledge of things in future, was ſo greatly prized and eſteemed, euen in Egypt, whence the greateſt part of fables ſprang; as they would not affoord the ſame to all their Gods, but to certaine onely. *Alphonſus de Caſtro* writeth alſo in our dayes, vpon the plaine confeſſion of ſome perſons put to death in *Spaine*, that the diuell ſealeth not all thoſe which giue vp their names and forſake their faith; but a very few, and thoſe onely that are

Vnſtable men haue a property to lye, as preſumption hath no reſt.

God hateth al the kingdome of contingent propheſies,

Plut. in Phil. Cleombrotus obtained one faire day in the yeare to Propheſie.

ſealed

ſealed, haue both the gift of working miſchiefe, and of affoording propheſies.

When *Iulian* the great Apoſtata was dead, his Garriſon (which were moſt blinde and ignorant in ſuch things as theſe) exclaimed openly, *Apollinem falſa vaticinatum eſſe, That Apollos propheſies were lies*; and yet we are ſo ſimple for the moſt part, as wee take no warning by one ſtroke how to preuent another. The *Germans* at the length became ſo weary of their Propheteſſe *Velleda*, whoſe glozing manner was to bleare their eyes with toyes in ſtead of Oracles, as they reſolued altogether vpon this certaine ground; *Honeſtius Romanorum principes, quam Germanorum fœminas tolerari, That the yoke of Romain Princes might be endured and abiden with more credite, then the women of the Germanes.* For though the diuell ſometimes vttered a truth, in that manner which I ſignified before; yet he would bee euer ſure to ſend a lye withall for his owne aduantage. As for example, to that intelligence which hee gaue to *Adam*, of the ende of eating the forbidden fruite, namely, that he ſhould diſcerne good and bad, he added that he ſhould not dye. In like manner, they that dwelt about the Monuments, agniſed Chriſt to be the ſonne of the liuing God; but with this abatement of a falſe alay, that he came to moleſt and trouble them before his time, Math. 8, 29, whereas indeed he came in *Plenitudine temporis, In the fulneſſe of that time which his Father had appointed.* It was no lye, that God by mercy had ſo ſtrongly garded and defended *Iob*, chap. 1, 5, *As none could eyther hurt him or his goods:* but that the ſame *Iob* would blaſpheme as ſoone as the finger of almighty God had touched him, was a lye for the whetſtone, as the ſequell prooued it. Theſe warnings may ſuffice to keepe our ſoules out of the Lyons paw and the Fowlers Net. For as the Preacher writes, *Quaſi qui apprehendit vmbram et ſequitur ventum, ſic qui ſequitur viſa mendacia, Whoſoeuer giues himſelfe to follow glozing viſions, is like to him that eyther followes winde, or takes hold of a ſhaddow*, Eccl. 34, 2. Whereupon S. *Paul* ſuppoſeth thoſe to be moſt happy, *Whom neither life, nor Angell, nor principalities, nor powers, nor things paſt, nor things preſent, nor height, nor depth, nor any other creature is able to ſeparate from the loue of God which is in Chriſt Ieſus*; *Rom.* 8, 12. The diuell hath attempted ſundry meanes to diſturbe that golden peace which Angels wiſhed vnto men, to breed a debate betweene the children of one wombe, that is, the members of one Church, and the ſubiects of one gouernment: but yet hath hee not beſtirred himſelfe more gallantly in any one reſpect, then by raiſing vp certaine buſie-bodyes in the Common-wealth, who with limed papers, painted bookes, and figures of wilde beaſts & birds, carry mē from preſent duties into future hopes, & not much vnlike the fooliſh Cur in *Eſope*, which ſwam in the water, let fall the meat which was already in their mouthes, to ſnatch at ſhadowes in the Moone-ſhine.

How many treaſons haue beene ſet on broach? How many wicked practiſes attempted by encouragement of ſuch fond toies? I wold

Theod. lib. 3. cap 20.

Tacit. hiſt. lib. 3.

The diuel neuer vttered a truth, but he ſent a lye withall for his owne aduantage.

The diuels loud lye concerning Iobs curſing of God.

Buſie-bodyes rayſed in the Common-wealth by the diuels means.

to God the ſmart at home, and manifold miſ-fortunes round about, had not too fully warned nor enſtructed vs. Theſe are *Volumina volantia, The flying volumes, whoſe length are twenty cubites, and whoſe bredth are ten cubites, and they carry the curſe that goes ouer all the earth, &c. Zac.* 5, 1. They are the Apples that made *Adam* taſte of woe, Gen. 3, 6, and the dropping honny-combe that brought poore *Ionathan* into his fathers indignation, 1 Reg. 14, 27. But becauſe I haue reſerued a fit place wherein to publiſh diuers great and dangerous miſhaps, which haue budded in all ages out of this vngodly roote, it ſhall not be amiſſe to diſcouer by the way, how many cunning ſleights and ſtratagems our dizzy Prophets (which are neuer voyd of a painted Pamphlet in their boſome) flouriſh and conceale their dry conceites, to make men ſwallow them with more eager appetite.

CHAP. XXIII.

How many cunning ſleights and ſtratagems haue bene deuiſed by theſe Prophets, to deceiue men by their friuolous conceites.

Deuices of Images in picture, ſculpture or otherwiſe.

FIrſt therefore it behoueth vs to marke, that the firſt Author and deuiſer of theſe Images, eyther in picture, ſculpture, or ſuch other meanes, were men of ſharpe & pregnant wit, who hauing pryed and looked with their *Linxis* eyes, into the moodes and humors of the Princes vnder whom they liue; deliuer aymes according to that light: and whē they finde him well affected to this Noble houſe or that, they ſet it with degrees, according to the compaſſe of the men, where (iealous or miſtruſtfull) they preſent a Scaffold with one beaſt or other that belongeth to that houſe, ready to loſe his head, as it fitteth their conceite. And oftentimes when they can gather nothing by the Prince himſelf, they ſcanne the circumſtances of the perſon, and his houſe, & by gueſſing a farre off, imagine what ſucceſſe is moſt likely to betide him in his dealings. Whereupon as it chanced oftentimes that Pamplets which prognoſticated famine, haue beene cauſes of the ſame, not by the malice of the Planets which are toyes, but by the greedineſſe of Husbandmen, who being put in feare of ſuch a ſtorme, partly by foreſtalment, and as often by the ſecret hoarding vp of graine, enhaunce the prices in reſpect of ſcarſity: ſo diuers Noble Gentleman, which neuer once conceiued euill of their Prince within their hearts, for feare leaſt the Birds of Heauen ſhould deſcry their ſecret thoughts, being put in deadly feare (of their owne decay) by fooles, and affrighted by theſe Images, diſguiſed with a ruſty flouriſh of antiquity to deceiue the more, haue entred into great matters & vndutifull attempts, to the ruine both of their liues and honours, though the ground of all were rather to prouide for their owne ſecurity, then any meaning to forſake the bond of allegiance, or to offend their Soueraigne. For as

Pamphlets prognoſticating famine, to be cauſes of the ſame, and how.

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it is ſet downe by *Plato*, that the beginnings of all counſels are in our will, but the performance in the deſtinies: ſo may wee make the firſt choyſe of the pitch, which we meane to flye, but after wee begin to mount and ſoare aboue the common ſight, *Nullum medium inter ſumma & præcipitia, There is no meane nor middle courſe, betweene the breaking of our neckes, and the ſufficing of our humors, the ſeede is in election by grace, the ſucceſſe by prouidence.*

The begining of all counſels are in our wil, but the performance in the deſtinies.

A ſecond tricke of their cunning.

ANother pretty knacke theſe cogging Prophets haue, to marke what Noble Families are eyther tyed by conſanguinity, allied by matches, or vnited in good will together. If the league be ſound and durable, or at the leaſt (in reaſon) like to be the Beaſts which are moſt commonly giuen by them for Creaſts in Armory, and beſt knowne to the world; they ſhall be made to court and to imbrace, and like *Hippocrates* his twins, to weepe and laugh, to be ſicke and whole at once; otherwiſe they fight and ſcratch, they whet their tuskes and beate their tayles, they take diuers wayes, which alwayes giueth beſt aduantage to the counterfet. So that euen as the good man of the Inne at *Chalcedon* confeſſed to his gueſts, that all the diſhes of their banquet conſiſted of groſſe porke, although the floriſhes of Cookery and diuerſity of ſauce might happen to beguile their taſte; wee may conclude as well, that the ground of all their toyes is craft, diſguiſed ſundry wayes, according to the skill of thoſe that haue the diſh in hand. And though the ſauce do ſometimes poyſon that which was not ſweete before, yet when the world is credulous, it may paſſe for reſtoratiue. If this be not to match clay with ſteele, *Dan.*2,41. *Fonere eſcas, & vnium miſcere, To ſet downe the bayte, and brew the Wine, Dan.*14,13. *To mingle (as Pilate did) blood with the ſacrifice, Luke* 13,1. *To diſſolue the wrath of God into the liquor of the Grape, Apo.*14,10. *To deceiue in muske, to rinſe the cup of all abhomination, Eſay* 31, 10. *Loqui placentia, To ſpeake things to pleaſe, Prophetare mendacia, quia populus dilexit talia, To propheſie lyes, becauſe the people is delighted with ſuch things, Ier.*5,3, and to ſowe pillowes and cuſhions, vnder the heads and elbowes of all ſorts and ages, Ezec.13, 18. *Ad decipiendas animas*; I am farre from the true ſence and meaning of the Scriptures.

Noble Families tyed by conſanguinity, or otherwiſe alied in match or friendſhip.

Poyſon may paſſe for reſtoratiue, when the world is credulous.

3. *The ende and drift of their Propheſie.*

AGaine, whoſoeuer noteth the right drift and ſcope of theſe glaring propheſies, with a ſingle eye, ſhall finde their greateſt Ordinance to bee bent againſt perſons of the greateſt ſtate, not for that in truth they finde more cauſe to ſhake them then the reſt: but firſt becauſe the thunderbolts of Fortune ſooneſt ſtrike and blaſte the Cædar Trees, accor-

Againſt perſons of the greateſt ſtate, are their deuices moſt bent.

according to that ſentence of *Lactantius*; *Plus habent ad ruinam ponderis quæ ſunt altiora.* And then a multitude of meaner perſons dependeth altogether vpon the fortune of the beſt, which beeing puffed vp with hope, or beaten downe by feare, will alwayes bee moſt prone and ready, eyther to aduance or to preuent that hap, which ſtandeth them in hand to looke vnto, eyther for aduantage or ſecurity. The diuell maketh more account of a Dolphins tayle, then a Mackrels head, of the ſoule of one King, then of a thouſand peſants: becauſe according to the common prouerbe, all the world applyes it ſelfe to the Princes humor. And as we reade in *Cicero*, their faults are not ſo greeuous in themſelues, as *Quod vitia infundant in ciuitatem*; *Becauſe they powre out vices into the boſome of the Common-wealth by their example.* And therefore *Potentes potenter tormenta patienter*, *Mighty perſons ſhall be mightily tormented.* But to proceede, the Noblemen light oftest into the Nets of their imagination, becauſe when ſimple perſons paſſe away like a cloud of ſmoake, and leaue no more impreſſion, eyther of the time, the place, or manner of their dwelling vpon earth, then an arrow of his paſſing in the ayre: the others are caſt open to ten thouſand accidents, and were neuer yet ſo fortunate in this vncertaine life, but either wiſedome gaue them cauſe to feare, or inconſtancy to ſtagger. And therefore it was found aduice which an Aſtrologer gaue to *Seianus* in the time of *Tiberius* at *Rome*, not by his Arte, but by his wit, not by the figure of an Ephemerides, but by the warrant of a long experience, *To prouide as well for a ſtable ground, whereupon to reſt with ſurety, as for a Ladder to climbe vp with opinion. Immodica enim principum ſtudia nunquam fore diuturna, Becauſe the fauours of great Princes (which exceede all bondes of moderation) were neuer durable.* The Sunne arriues no ſooner to his height, but he declines againe. The waters ebbe when the flood is paſt: the Angels which appeared vnto *Iacob*, Gen.28,12, were eyther aſcendants or deſcendants, there was no ſtanding vpon any certaine ſtep. Autumne commeth in the necke of harueſt: and as *Electra* ſaide in *Euripides*, μεταβολὴ πάντων γλυκύ, *The change of all things is ſweete and pleaſant.* The moodes and humours of both parties may change: for eyther the ſubiect may waxe weary of contenting in that kinde or meaſure whereupon his credite grew; or the Prince of that humor which was the cauſe of liking. Beſide, *Hugo de S. vict.* is of the minde, that there muſt needes be leſſe errour and offence in deeming that the fauourites of Court ſhall ſlide, whoſe Goddeſſe eyther whirleth in a Wheele, or ſtandeth on a rowling Stone; then in preſcribing of aſſurance in theſe brittle ioyes, whoſe ende is vanity.

All the world applyes it ſelfe to the Princes humour.

A ground of aſſurance is better to reſt on, then a ladder whereby to climbe in opinion.

The change of all things is ſweet & pleaſant.

4. *The practiſe of diſcourſing Sicophants.*

MOreouer, it hath beene an ancient practiſe of diſcourſing Sycophants, ſometime by figures, ſometime by pedigrees, ſometime by

by popular reports and rumors, to bring that perſon whom they moſt deteſt and feare, into ſo deepe miſtruſt and iealouſie of thoſe that beare rule, as none but he muſt bee regarded, watched, and obſerued by the ſpyes of State, while they bring things to paſſe, according to the compaſſe of their owne intent, and couer drifts of treaſon with a maske of hypocriſie. Thus did that wily Fox *Seianus*, by the practiſe and aſſiſtance of Aſtrologers, conuey a certaine deadly feate into the head of *Tyberius*, that *Germanicus* aſpired to the ſtate by right or wrõg; wheras (in the meane time) he wrought only for himſelfe: *Exiſtimans ſe cum iuuenem ſuſtuliſſet facile in manu ſenim habiturum*, *Supposing that it would be eaſie to get the olde man within his pawes, if in the meane time he could deuiſe by cunning plots, to rid his hands of the youngre.* *Ladiſtans* the King of *Bohemeland* and *Hungary*, was daily made affraid with the greatneſſe of the Count of *Cilicia* by paſquilles, pictures, and a world of ſlye deuices; while another ſought to tranſport the Gouernment both from the King and his poſterity.

Dion in Tyb.

Aeneas Syl. in hiſt. Bohem.

In like manner *Richard* Duke of *Gloceſter* finding that ſo long as his Brother *George* of *Clarence* ſtood betweene him and the gole, hee could not get the prize, which he had deuoured in his greedy thoghts; cauſed a certaine Propheſie to be ſuggeſted to the King his elder Brother, that G. ſhould one day weare the Crowne, not doubting but the King would rather looke to *Gloceſter*, then *George*, aſwell in reſpect of the ſaid Dukes former treſpaſſe and alliance with the houſe of *Warwicke* (which he feared moſt) as becauſe the manner of theſe Propheſies hath beene rather to regard the proper name then the dignity. I ſpeake not this to quicken or reuiue the memory of King *Richards* heinous fault, which in reſpect of all the bountifull and princely benefits beſtowed vpon the Family from whence I come, I could rather wiſh to be drowned in the blacke deepes, and folded vp in the darke clouds of obliuion for euer. But to preuent the poyſon of their drift, which with like intent and opportunity may broach the like attempt heereafter, ſeeking to induce their Princes eie with the ſhine of a ſilly glaſſe-worme (which ſeemes and is not) to make ſlight account of a wily ſerpent, lurking vnder Laurell leaues; which is indeed and ſeemes not. I could alledge one notable example of a coniurer, if that be true which is reported in the Memories of *France*, who repreſenting to a Lady of great calling all thoſe perſons (as it were in a dumbe ſhew) which ſhould poſſeſſe the Crowne in this our age, cauſed the King of *Nauarre*, or rather a wicked ſpirit in his ſtead, to appeare in the fift place; to none other ende (as I beleeue) then ſhe might attempt the ridding him out of the way, by greater ſtore of indirect deuices, whom the deſtinies reſerued to ſo great an honour. By theſe plots many worthy perſons haue beene made away, and more may bee, if God who onely guideth Princes hearts, encline them not to ſcorne pictures for their vanity, and to reward men for their vertue.

Richard Duke of Gloſter his abuſing the King by a pretended Propheſie.

A ſilly glaſſe-worme ſometime is more feared, then the wily Serpent lurking vnder Laurell leaues.

5. *Of*

5. *Of ſhaddowes drawne anſwerable to their humors that are in Authority.*

FVrthermore, they draw the ſhaddowes (for the moſt part) according to the moodes of thoſe that are in cheefe authority. If the Prince be Martiall, they ſet him out with feathers, and moſt freſh and gallant colours for the nonce: but withall, ſo falſe and changeable in ſome point or other, as whatſoeuer happen afterward, may ſeeme to thoſe that ſcan the myſtery, to haue beene prefigured. Sometimes he kils three Kings, before he warre with one: He beares a bloody ſword in field, that neuer drew his owne out of the Scabbard, and giues a wound, before hee finde an enemy. Another while hee ſitteth in a Chayre of State, to receiue homage, with like complements of honour. If the Princes waxe effeminate, and abandon all their ſtudy to delights, ſtreight-wayes the Campe remoues from *Saguntum* to *Capua*, great fauors are pretended by the grace of *Venus*. The Riuers flow with Milke and Hony, ſports abound, misfortunes ſleepe, and at euery corner of the Booke, there blowes a *Zephirus*. To conclude, the Propheſies are freighted with ſo great variety of luring and entiſing baytes, as neyther they that wiſh, want wherewithall to feed their hope; nor others that enioy, to content their humor.

Propheſies filled with varietie of alluring & entiſing baites, to feede fond hopes.

Beſide, they promiſe honour and aduancement vnto all that haue ſacrificed to the riſing Sunne; and yet this Charter fayleth oftentimes: for many Princes haue made leſſe account of thoſe in ſhining dayes, which rather vpon eagerneſſe of honour, then good will to themſelues, haue bin moſt diligent to pleaſe them. But looke by how much Princes are more willing to deale wel with thoſe that haue aduentured both life & labour in a troubled ſtreame; the more eaſily their fortune may be figured in colours, that ſhall be rayſed or aduanced by the meane of alteration. I doubt not but there were enow, that at the firſt beginning of Q. *Maries* Reign, could haue freighted books with Propheſies of Biſhops comming out of durance, of Noblemen reſtored to their blood, of diuers put to death for execrable treaſon; with a number of ſuch accidents, as are moſt ſuteable with time, and correſpondent to the Princes humor, when either the tytle & remainder of the Crowne is certaine, or the perſons that ſucceede in honor, differ from the reſt that went before, in party, humor, or religion. I will not ſay as *Tully* doth of ſooth-ſayers, that hee were vnfortunate that could not hit vpon a truth ſometime, concerning fauours that ſhould be beſtowed; but I would beg him for a naturall, that could not euer ayme with probability. The knowledge & experience which the wiſer ſort hath had of counſailes, forces, perſons, times, and practiſes, may miniſter more certaine geſſes (in this caſe) then all the Starres or Planets in the Firmament. For euẽ as among gameſters at Primero, ſome conuey with cunning vnder boord, ſome marke Cardes, and ſome

Honor & aduancement promiſed to al that ſacrifice to the riſing Sunne.

Of difference in ſucceſsion in party, humor or religiõ.

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the dealing of the Cardes, ſome ſet their reſt vpon the pack, but none can tell who ſhall obtaine the reſt, when all the packes are ſhufled and ſcattered by fortune heere and there. So likewiſe at the game of ſtriuing for a Crowne, howſoeuer men may flatter or abuſe themſelues with wantō hopes, yet they that dare oppoſe their forces againſt right, for furthering or helping forward of their owne commodity; are like to goe not one iote leſſer then their heads, before the title be determined. The famous, or rather moſt infamous treaſons of *Iacke Cade* of *Kent*, and diuers others, which haue anſwered the fine of their vndutifull attempts, may ſhow what benefit is to bee reaped by conſpiracie.

Striuing for a crowne compared to a game at the Primero.

CHAP. XXIIII.

Another caſe inferred, ſhewing wherein painted Propheſies may proue to fall out true.

I Will put another caſe, wherein the painted propheſies may fall out be true: as namely, when a man deſcribeth the miſ-fortunes of ſome perſons, in a Table with his penſil, wherwith himſelfe was made acquainted long before, by fauour of the Magiſtrate. For who can deny but *Ionathan* vnderſtanding by his father, in how brutiſh manner *Dauid* ſhould haue bin ſtabbed in his Cabinet; might haue ſet foorth all the matter in a figure to his friend, pretending to haue had aduertiſement by no kinde of other meane, then tradition from his Elders? Againe, the perſons which were priuy to the murder of King *Edward* the ſecond, *Richard* the ſecond, *Edward* the fift, with his brother the Duke of *Yorke*, *Galeazzo* the Duke of *Millaine*, *Ladiſlaus* the King of *Bohemeland*, of the Duke of *Guize*, the Earles of *Murrey*, *Lenox*, and a number more, to the S. *Bartholmew*, the late attempt againſt *Antwerp*, the riſing in the North, &c. might haue ſet foorth all theſe tragedies in manner of Propheſie, before they came to be put in execution. Men may gueſſe, but God doth onely know; we may diſcourſe and reaſon, but he will reſolue; we may furniſh and prepare both Horſe & Chariots, but when it commeth to the dead lift, it is hee alone that will beſtow the victory. Wherefore *Corn. Tacitus* had great reaſon (in my conceite) to ſmile at their aſpyring hopes and wicked practiſes, who ſpending the labour of their whole life in ſeeking to dwell next to the riſing Sunne, and to be great with perſons that are in want to credite things, they neyther can tell how nor when; are eyther waſted with vnmeaſurable toyle before they can attaine to that they ſeeke, or endangered by ielouſie, or at the length deceiu'd by the prouidence of God, who ſometime calleth men to Crownes, that are both furtheſt from the wiſh of friends, and from the feare of enemies.

Deſcription of the misfortune of ſome former familiar perſons.

Of perſons made priuy to the bloody murders of Kings and Princes.

Some are waſted with immeaſurable toyle, before they attaine to what they ſeeke.

But

But to proceede with our diſguiſing Prophets. I obſerue beſide, that they are as *Aod* was *Ambidextri*, Iudg. 3, 15, and can vſe the left hand with no leſſe facility then the right. They can both freeze and coole, like to Satyres with one breath; they hold land both of *Ieruſalem* and *Iericho*; they carry in their boſomes treatiſes of diuers kindes, and vouch them as their auditors are eyther ill or well affected to the matter. Not vnlike to ſome Diuines of mine acquaintance, who meaning to keepe credite in both times, are neuer without one booke of notes for the defence of *Rome*, another for the maintenance of Proteſtants: but as their lucke was, to be liked of by neither ſide: ſo fareth it with all the Prophets that are rooted in like moodes of diſſimulation, and care not what become of truth, ſo mens humors may be ſatisfied. During the ciuill warres betweene *Cæſar* and *Pompey*, neyther party wanted Prophets, which both gaue them courage to proceede, and hope to preuaile. When the ciuill warre was hotteſt betweene *Yorke* and *Lancaſter*, the bookes of Beaſts and Babyes were exceeding ryfe, and currant in euery quarter and corner of the Realme, eyther ſide applying & interpreting as they were affected to the tytle. Whoſoeuer were a loſer by this match, I am ſure the diuell, whoſe guiſe it hath bin to raiſe bubbles in a ſilent ſtreame, deuoured (by this meane) a world of harmeleſſe innocents.

Diuines that ſeeke to keep their credite in both times of Religion.

The ciuill wars between the houſes of Yorke and Lancaſter.

I could alledge examples of ſome Kings, who waxing iealous of the greatneſſe of their ſubiects, and taking ſound aduantage by that humor, haue cauſed them to be egged forward by ſuch toyes as theſe, to ſuch traiterous attempts as might endanger both their liues & their houſes; by diſcouery whereof, themſelues haue reaped no leſſe benefit then ſatisfaction. If the party had eyther ſo much wit or grace as to deſcry the drift before it tooke effect, or came to light by other meanes for his owne ſecurity; yet the broker had his pardon in his ſleeue, if not, the life of him that played the cheefeſt part vppon the ſtage, was engaged. This one reſpect, although there were no more, might ſuffiſe to make men beware of groping for an Eele in a veſſell full of Snakes. For as S. *Ierome* warneth vs, *Inter ſerpentes & ſcorpiones, nemo ſecurus ingreditur, Among ſerpents and ſcorpions no man can preſcribe of walking with ſecurity.*

It is not to grope for an Eele in a veſſell full of Snakes.

Moreouer, this point is to be obſerued, for the better finding of the guile, that albeit Princes daily create Earles and Barons, either for their pleſure, which in this caſe is a law, or vpon iuſt deſert, which hath an honeſt ground; And though the Heraulds be farre more liberall in theſe dayes, about giuing Armes (which is a branch of Soueraigne prerogatiue) then eyther ſtandeth with the reputation of inueterate Nobility, or with the credit of that office; yet ſhal you neuer finde the Creſts and Badges of theſe vpſtarts, emblaſoned in painted Bookes, not becauſe thoſe perſons neuer do good ſeruice, nor deale not oftentimes in matters of more weight and moment, then the formoſt in that honourable rancke; but becauſe thoſe things are meerely future, and

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(in very deed) beyond the compaſſe of their knowledge. This cauſeth them to ring out the bell of honourable Antiquity, with the deepeſt ſound, becauſe it ſildome wants a clapper of good courage, to performe as much as they prefigured. They runne vpon that ſtring which maketh ſweeteſt muſicke in the vulgar eares. They ſet their marke vpon the Beaſts and Birds of greateſt honour and renowne, as Lyons, Horſſes, Dragons, Antelopes, Vnicornes, Eagles, Faulcons, &c. To conclude, they iudge and not without cauſe, that a Greyhounds whelpe will ſooner pinch then a Maſtiue. It is a world to note, that among ſo many friuolous coniectures, as haue beene *Partim falſæ, partim caſu veræ, Partly falſe, and partly true*, though not ſo much by reaſon as by chance, we ſhold not be perſwaded to beware of emptineſſe, which offends the ſtomacke, and of winde which annoyes the ſences. But Sathan and his Miniſters are neuer voyde of ſubtle and ſlye ſhifts, vnder whoſe veyles they may both couer and conuey their miſchiefe. If matters fall not out according to their warrant, they will ſtriue and endeuor to perſwade vs with a multitude of arguments, which (as I haue ſaide before) are all of Porke, that eyther our owne pollicy preuented the miſhap, or the prayers of good men. As *Ezechias* and *Ionas* turned the weapons edge both from themſelues and the Citty, when the ſtroke was almoſt in their neckes. Or that themſelues by laboring and digging at a fixed Starre, as if it were a Galley-man, or a labourer at the Mettals, haue found a vaine or myne of grace. Or that our enemies had ſomwhat in their conſtellation, to withſtand our opportunity to do them hurt. Or if all this will not ſerue the turn, then comes another duſty Volume out of an olde bench-hole, which was foyſted in (of purpoſe) to prognoſticate more golden dayes and happy fauours, then diſgraces were portended by the former. The beaſts which (but a while before) were driuen out of the field, returne with pride, diſtreſſing thoſe that gaue the firſt checke of offence, and (in a trice) diſhonorable loſſe is changed and transformed to renowned victory. Thus finde they ſtill one contradictory to oppoſe againſt another, a *Rowland* for an *Oliuer*, and a way to ſcape from a Serieant, which ſhifts would helpe them very little; if men by nature were not prone and ready to make vp the gaps and breaches of their Arte, with the rubbiſh of vnſound interpretation; reporting (as *Chryſoſtome* ſaieth) *Wherein they ſped by chance, and omitting wherein they gloſe and erre of ordinary.*

A greyhounds whelpe will ſooner pinch then a Maſtiue

The allegations of theſe counterfet Prophets.

In 1 Tim. 2. 8. hom.

CHAP. XXV.

Of moderne deceits, to beget the colour and grace of venerable Antiquity.

Slubbering of set purpose, to win the more credit.

SOme may perhappes mislike, that I speake of these Bookes, as if they were meerly moderne. Surely, for the most part so they are, as may be gathered, either by the colours or the garments, or the slubboring of set purpose, to bestow some greater grace and colour of Antiquity. But, as *Themistocles* was discouered to be no right *Athenian*, euen by a simple woman of the City, for too curious affecting the proper accent, and phrase of *Athens*; so cannot the gray-beard of honour, which these painted Princes take, keepe their slye cheekes from blushing, and discouering themselues to be false and counterfeite. If any be more ancient, as I confesse that some there are; yet are they like a nose of waxe, that is to be wrested as we list, to the countenancing of most ridiculous, and vaine imaginations.

The craft of bad Painters, to beguile the ouer-credulous people.

Aristotle telleth in his Rhetorickes, that the manner of bad Painters is, to write the name of that which they set foorth (because the people may not erre in deeming of a subiect) without either shape, or almost shadow, of the things which it ought to resemble by the lines of imitation. But our Painters dealing worse with vs, so as they may both match and ouer-match those old ones, in ignorance of representing liuely shewes of future times; so leaue they not one marke or title to expresse either what the persons are, or when the times shal fall, but make profite of our easinesse to be misled, and peeuishly in stedde of shining Lampes, which should giue light to doubtfull steppes; they send vs leaden rules of *Lesbos*, to be writhed (by abuse or malice) to the fitting of all fancies. Thus with a side winde, they sayle sundrie wayes, and like skilfull Barge-men, bend their forces one way, when they looke another, but *Dominus de cœlis irredebit eos.*

Of abuses committed by their Bookes.

Their ayme at many branches of an honorable house.

WE may not omit another weather-beaten shift of theyrs, to set downe many beasts of one kind or colour in their bookes, in sted of many branches of an honourable house: onely to this end, that if all sped well, their booke may win more credit in the world. If but one alone (as more are like) where all are Noble by descent, and worthy for the qualities of bringing vp, according to their birth; the rest shall be reputed as assistants to the cheefe, though they cannot be partakers of the fortune. If some proue well, and some otherwise, the good proofe of the fortunate shall answer for the blemish of the miserable, and the Prophet will alledge (in his owne excuse) that not igno-

ignorance, but reuerence to the body of that houſe, made him ſhuffle good and bad together; and (as they terme it) to couer woundes of ſhame, with a veile of ſilence.

The ſhadowes are ſo darke and ſullen, that as *Tully* writes, *Interpres eget interprete, One interpreter had neede of another to explaine his meanning.* And yet, they that ſet forth a world of Antickes, and (at hap hazard) cannot chooſe but light vppon the truth in one point or other; *Multa enim auſis fortuna aliqua in parte adeſt.* For, as *Piſo* ſaide in *Tacitus, Fortune aſſiſteth thoſe in ſome one gallant enterprize or other, that are venturous in many.* As if a man fiſhing for Herings during all his life, ſhould once light vpon a Conger. We might allow theſe gloſes, if they ſerued onely to whet our ſpirits, or to ſet an edge vpon our wits. But ſince it is more eaſie, to picke a plot of policy out of *Arioſto* or *Amadis de Gaul*, then light out of their learning: wee muſt confeſſe our ſharpneſſe to be much abated, rather then amended; that we are deceiued, not inſtructed by their dreames. And that which ſhews the diuels cunning moſt of all, is, that he ſeldome deales vvith matters of leſſe weight then life, to this end onely, that with one ſharpe ſnatch, he may deuoure both ſoule and body.

De diuin. lib. 2

Fortune aſſiſteth in ſome one woorthy attempt, that is venturous in many.

Of Princes affection to their Pamphlets.

THeſe pamplets, either take their pleaſure of the Prince that is, or that ſhall be, making both to liue or dye, to proſper or decay, as beſt contenteth thoſe with whom they deale, ſo great is their boldneſſe, and ſo ſtrong their illuſion. Beſides, it is worthy noting, that the propheſies are not ſet downe in text, like thoſe of holy Writ; but in painting, a fit couer for ſor ſuch a cup. For though the Noblemen themſelues, which giue the beaſts in badge, aſpire not to that height of Fortune, which is promiſed in guilt and limmed leaues; yet will it iuſtifie their doctrine gaily well; if any other, that is hardy with the Lyon, couragious with the Courſer, cruell with the Tiger, crafty with the Foxe, patient with the Tortoyſe, or ſlye with the Serpent, bright and voide of any vapour with the Starre, gracious to all men with the Sun, or reſtoratiue againſt the poyſon of ill maners with the Vnicorne; atcheeue the dignity, which ſeemed (at the firſt) to be linked vnto certaine houſes and diſcents. So that not perſons but qualities, either good or bad, may iuſtifie the booke, when the creſt giues it ouer. Or though the worſt ſhould chance, one daſh or ſlubber with a penſill, may deface or amend what is not ſuteable. For Painters and Poets, haue a warrant dormant, to chop and change, to gloſe & faine, to flouriſh and aduenture vpon any thing.

The boldneſſe and ſtrength of their illuſions.

Nor perſons but qualities may ſerue to iuſtifie their Bookes.

Of their limiting of times.

Their cunning feare to be také tardy with a lye.

Chryſoſtome noteth further, that you ſhall ſeldome ſee them limite any certaine time neere hand, when things ſhall come to paſſe, for feare of being ouer-taken in a lye; But they will euer be, *Nuntij de terra longinqua, Meſſengers from a forraine Land, Iohn* 4. 44. I know not for what cauſes, vnleſſe as *Dion* notes, *Maiora plerunq; creduntur de abſentibus, Greateſt matters are beleeued of men that are abſent.* And as our Sauiour himſelfe obſerued in the Goſpell, *Propheta in ſua patria honorem non habet, A Prophet hath no credite in his owne Country, Mat.* 24,49. Or elſe, becauſe they cannot be controlled in their ayme, or in imitation of the cruell Steward, who made hauocke when the time was not reſolued when his Maſter would return. Or becauſe it is moſt true, that no man taketh harme by adiournment of dayes, in a point of vncertainty. For thus, a man to ſaue his life from the gallowes, vndertooke to teach an Aſſe to ſpeake within fiue yeare; hoping, that either the ſimple Aſſe would dye with ſtripes, for euer il conning of his leſſon in ſo long a time, in which caſe no fault could be imputed vnto the teacher; or if himſelfe ſhould dye, the bond were anſwered. *Quoties enim per me non ſtetterit quo minus impleatur, Conditio habitur pro impleta: for ſo often as the fault is not in me* (ſay the Doctors in the Ciuill Law) *the condition is holden, as if it were accompliſhed.*

No mã is harmed by dayes adiourning in matters of neceſsity.

It is another ſleight of theirs to father lyes vpon Antiquitie, *Et vt mos eſt vulgi, falſis Authorem ſubdere.* And, as the maner of the common people is (ſaith *Tacitus*) *to ſuppoſe or faine an Author of a falſe report*, with referring vs to ſuch a Library, ſuch a Religious houſe, ſuch a Monument, &c. wherein the booke is ſayde to haue bene reſerued (as a iewell of great price and value) many yeares together, hauing at the firſt beene limmed, and ſet foorth by men of deepe learning and exceeding holineſſe. Thus were the bookes of *Sibilla*, ſtored vp in the Capitole of *Rome*: the diſcoueries of *Abdelmon*, in the Temple of the *Moores*: *Iupiters* Oracles were preſerued in a vault at *Memphis*. But ſince, the very Moneſtaries themſelues wherein theſe lights were kept (like *Veſtaes* lampes) were ſwept away with a ſudden ſtorme, without fore-warning (by the ſame) what ſhould betyde. And *Merlins* propheſies were chayned to the Deskes of many Libraries in England, with great reuerence and eſtimation. What folly were it to eſteeme the Drugs, which comming out of duſty Shops, were neuer able to do good to the firſt Author and deuiſer of the receipt? Or to commit our ſelues, eyther to the warning or protection of thoſe friuolous cõceites which haue brought diuers to their ende, but none to recouerie? *Miltiades* a learned Biſhop, was wont to preſſe and vrge the Paynims with this argument, againſt their fayned Oracles, *That if they were not able to fore-tell the time of their owne decay, much leſſe to redeeme another from the like.* According to the reaſon, *A minore*, which

Suppoſing or feigning an Author of a falſe report.

Merlins propheſies in many Libraries in England, and held in great eſteeme.

which our Sauiour maketh in the Goſpell againſt the Scribes and Phariſes: *If the light which is in you* (ſaith he) *be darkeneſſe, Ipſa tenebræ quantæ erunt, How great ſhall the darkeneſſe it ſelfe be?*

Of their cunning in choiſe of their Cuſtomers.

THe Merchants that are wont to vent theſe rotten wares, vſe yet a ſleight of skill (more artificiall then any one of all theſe) in making dainty choiſe of their Cuſtomers with whom they deale. For either they deliuer out their Prophecies in groſſe, *Populo credenti mendacijs, To a people which beleeueth lies: Ezek.*13.18. Or they ſeeke to entice (as Saint *Peter* ſayes) *Animas inſtabiles, Vnſtable ſoules:* 2 *Pet.*2.14. ſuch as boyes and girles, whoſe tender ſhels (for want of ſeaſoning with conuenient experience) are more apt to receiue any light impreſſion of errour. Or to ſimple men that are credulous; or to aged perſons that are ſuperſticious; or to Malcontents, that nibble at the ſmalleſt flie that appeareth. *In aquarum diuiſionibus*, or to women, which are no leſſe ready to be deciued, then to ſeduce and deceiue others. 2 *Tim.*3.6.7. 8. They enter into priuate houſes craftily, and leade ſeely women captiue, that are laden with ſins, and led with diuers deſires, alwayes learning, and neuer attaining to the truth. But as *Iannes* and *Mambres* reſiſted *Moſes*, ſo theſe alſo reſiſt the right, men corrupt in mind, and (concerning the Faith) reprobate. The wily Serpent began firſt with *Eue*; *Gen.*3. 1. hee proceeded with *Mary* the Siſter of *Moſes*; *Num.*12.1. perſiſted with the wife of *Iob*: *Iob* 2. 9. and after the planting of the Goſpell, ſtirred vp thoſe zealous women (though not according to knowledge) which ſet ſnares and traps for *Paul* and *Barnabas*. *Acts* 13. 51. *Montanus* wrought by *Maximilla*; the *French-men* by their *Pucelle de dieu:* our Engliſh Annabaptiſts by their Holy Maide of *Kent*, and as it is well gathered vpon *Eſay*, the Diuell is euer wont to conuey the leaden bullet of abuſe into the iawes of ignorance. For what can be ſo farre from ſence, but the common people will both beleeue it in a feare, and after ſhrinke in a mutiny.

What Merchants vent theſe rotten wares of theirs, and to whom.

Simple women, alwayes learning, but neuer attaining to the truth.

Common people are eaſily ſeduced.

At ſuch time as *Sabbatius* the Prieſt preſumed to keepe Eaſter, according to the *Iewiſh* rites, no man could diſſwade the multitude from beleeuing ſtedfaſtly, that their old Biſhop *Siſinnius* was entered into the Church with a band of armed men, to ſlaughter them by fury of the ſword; although the very guilt and terrour of their owne perplexed minds, were the greateſt enemy that could be perceiued at that inſtant. Againe, at the Funerall of *Thomas* Duke of *Norfolke*, my great Grandfather, ſo violent a feare ſurpriſed all the multitude, being very diligent and attentiue to the Sermon, in the Church of *Thetford*; as all ran out with haſte, leauing the Preacher alone in the Pulpit. The like fell out in Saint *Maries* Church at *Oxford*, in the time of King *Henry* the eight: And againe, at the death of the late Duke of *Sommerſet*. They are eauſed ſometime to beleeue, that the Starres will fall; that doomes-day is

Examples of ſudden affrights and feares in the people.

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at hand, that the World ſhall be conſumed ſuch a time with fier; and of late, that they ſhould be drowned almoſt with a ſecond flood. And therefore, much more eaſily they will be moued to beleeue, that theſe fained Prophets deale vpon a certaine ground, howſoeuer they bee found ſometime to ſwerue in their opinion. *Plutarch* finding a fit opportunity to treate of theſe things, vpon the viſion or apparition which affrighted *Brutus* before his death, reporteth the ſound opinions of certaine learned men to haue beene, that no ſuch phantaſies durſt euer preſume to preſent themſelues, to men that either were of courage, or of ſober skill, to ſift and trie the trueth, by circumſtances rightly ſcanned: but vnto women, children, to perſons that are ſicke or mad, which being either timerous by ſexe, infirme by age, or diſtempered by diſeaſe, or lunacy, are fitteſt to haue dealing in theſe matters.

Men of courage, or ſober skill, are neuer ſhaken with any of theſe illuſions.

CHAP. XXVI.

A further examination of their Bookes, concerning things future, or accidents already paſt.



Et vs further note, whether the Bookes begin with matters meerely future and to come, or rather with notorious euents and accidents already paſt, which might induce men with a ſtronger hope, to looke for proofe of that which is to follow. Thus Potticaries dreſſe the cup with ſugar, to make vs drinke vp all; and the Diuell vaunteth of his acts in former times, when hee ſeeketh to deceiue vs in the preſent with his Sophiſtry. *Chriſippus* kept a regiſter of all *Apollos* lies, and *Iulian* was abuſed by the Coniurers and Prophets, with a note of miracles which were neuer put in execution. If the Prophets keepe not touch by a certaine day, they deuiſe a ſtop or let forthwith, coyning the ſame in the forge of a pregnant wit. If the like euent in all degrees to that fall out, by a diuers meane and before the time, which was prefigured by them: they tell vs that it skilleth not, becauſe (with God) one thouſand yeares are but as one day. If nothing happen in theſe our dayes, the lot ſhall be ſaide to be adiournied to the benefit of our poſterity. If their predictions take place, although it be by chance, or as the Diuels ſtratagems are wont, when the God of hoſts allowes him to preuaile againſt the Reprobate; it muſt bee recommended with a maruailous adoe, to bewitch a number. So that to conclude with *Cyrill*, *Tacent ſpiritus, dominantur præſtigiæ, Good ſpirits hold their peace, but illuſions and deceites beare all the ſtroke among them.* At *Delphos* many dainty ſleights were vſed, to maintaine the credite of the place: for it was a principle among them, that vnleſſe the Altar ſhooke, no perfect anſwer could be giuen. So when the matter graueled the Prieſts ſo deepe, as they

Strong hope expecteth the proofe of things that are to enſue.

Cicero de diuin. lib. 2.

Anſwers when euents ſucceed not to expectation.

Good ſpirits are ſilent when illuſions are in requeſt. Cont. Iul.

they could neyther caſt an outward flouriſh, nor decide a doubt; all things were ſtill within the Vault; otherwiſe the pins and vices were imployed with skill, and not the frame or tabernacle onely, but the vault it ſelfe was made to tremble with a ſigne of Maieſty. Thus play the painting Prophets, againſt whom we ſpeake, for when they know not which way to turne, nor what to ſay, they take a time to pauſe; afterward they perſwade the perſon which demandeth counſell at their hand, to faſt for the ſpace of certaine dayes, not becauſe they take delight in faſting, which is one of the beſt meanes of putting Sathan and his blacke guard to flight; but that in the meane time they may haue leyſure to take breath, and to examine circumſtances, as well of the perſon as of the matter. Whereupon, although they can deliuer out no certaine ground whereon to build, yet may they coyne a probable conceite, whereby to gaine, or (at the leaſt) reſolue according to the parties humour with whom they deale (which ſome call conformity) preferring the skill thereof, before both truth and conſcience.

Conformity preferred before truth and conſcience.

Of one thing, I would wiſh all godly men to beware aboue all the reſt, that theſe Bookes of propheſie haue not beene written, painted, or ſet downe, according to the prompting and ſuggeſting of the diuell, who ſildome fayleth of a ſtroke in theſe ſecret myſteries. Things may be countenanced with a cunning veyle, which haue an vgly ſhape; and therefore it is not vnlike, that he which tooke aduantage by the bluſhing of an Apple to conuey deceit, will play the Painter alſo for a need, to bewitch the ſimple. I muſt confeſſe, that (for mine owne part) I deteſt both painted Pamphlets and Aſtrology, for many reaſons, as appeareth by my large diſcourſe; but for none ſo much, as that they may be made a maske for coniuring, and a ſhadow for Apoſtaſie. What would you more. The Prophets that ſpread abroade out theſe Peacockes plumes, *Are childiſh, not in malice* (as Saint *Paul* declares) 1 *Cor.* 14. 20. 1 *Tim.* 4. 7. *but in vnderſtanding: They pamper vs with old wiues tales, they giue eare to fables, and to genealogies without end, which breede ſtrife without profit*, ſeeking to the Doctours of the Law, 1 *Tim.* 1. 4. when they neither know what they ſpeake, nor whereof they affirme. *For neither can they tell, nor prophecie* (ſaith *Tertullian*) *what tendeth to their owne ouerthrow.*

Tertul. in Apolog.

It was once my hap to be examined vppon the ſight of a certaine painted Treatiſe of this kinde, garniſhed with ſundry Beaſts and Birds, and fitter (as I gather by ſome friends of mine, who make good ſport thereat) for a childiſh game, then a ſober iudgement. It is certaine, that I neuer was admitted to this *Sibillaes* Oracle, although I could haue beene as well content to feede mine eyes without offence, for any thing I know, as others were to content their humors, in a Wilderneſſe of folly. But whether it be probable that eyther I did euer ſee the ſame, or make account thereof, or would affoord expence & waſte of time (which is moſt precious) to fancies of this kinde, which are moſt friuilous: let them conceiue, that either are acquainted with my ſelfe

ſelfe, or will vouchſafe to reade and ſcanne the reaſons of this booke, which hauing beene collected in a book of notes, out of the full courſe of all my reading, from the fifteenth yeare of mine age vntill this day, vpon a mortall malice againſt Propheſies, in reſpect of ſome Progenitors and Anceſtours of mine, which ſmarted for preſuming ouermuch vpon their hopes; ſhould neuer haue beene recommended to the print, if meere neceſſity and care to ſatisfie the world heerein, had not preuailed at the length againſt my baſhfull and retyrate humour. For mine owne part, I alwayes conceiued them to be the froth of folly, the ſcum of pride, the ſhipwracke of honour, and the poyſon of nobility. But notwithſtanding, for ſo much as I can gather by report of ſome deere friends of mine, who ſaw the gewgaw in the keeping of another (that eſteemed it too much) it ſhould appeare eyther to haue beene ouer-floriſhed in a Painters ſhop, with matter correſpondent to their humors which delight in newes; or elſe to haue beene drawne vpon the gueſſe of one *Verdungus*, who during the time of King *Henry* the eight, ſeeking (according to the guiſe of ſuch bad perſons) to cõtent and pleaſe the moodes of certaine Princes, which were then in warre and deepe vnkindneſſe with the King: gaue out in writing, that the Realme ſhould be giuen vp, *In prædam diuerſis animantibus*, *For a prey or ſpoyle to ſundry Beaſts*. The certainty he durſt not limit nor ſet downe as it ſeemes, for feare of being taken with a groſſe and ſhamefull lye. Neyther durſt he publiſh or reueale the points and reaſons, whereupon the iudgement ſtood, becauſe the man himſelfe being poſted forward with a wrekefull humor of reuenge, ſought rather by this meane to make his voyce a trumpet of encouragement, then a meſſenger of tribulation. For proofe whereof we are to note the ende, and cheefely that the King was laide to reſt with his Fathers in conuenient time, when *Verdungus* hauing made a ſhamefull wracke, both of conſcience and credite, was ſcorned and derided for his vaine preſumption without ground, and malice without moderation. This may ſuffice to ſhaddowes of pretence, and to deſcry the grounds of Propheſies, eyther written in olde Bookes, or painted with freſh colours: now let vs proceede (as we haue begun) to the ſubſtance of Authority.

Such Bookes are the froth of folly, the ſcum of pride, the ſhipwracke of honor, and the poyſon of nobility.

Scepper. lib 5. cap. 4. That this land ſhould be giuẽ for a prey and ſpoyle to ſundry Beaſts.

CHAP. XXVII.

The Authors proceeding to the maine ſcope and full ſubſtance of Authorities.

An argument infallible, eyther by compariſon or effect againſt all Propheſies.

WEe muſt therefore note an Argument that falleth out eyther by compariſon, or by effect againſt all Propheſies. For whereas God hath promiſed by the Prophet *Ieremy*, *That whoſoeuer calleth vpon his name, and giueth eare to his voyce, as to the ſole and onely Shepheard of his ſoule: Bona ſibi erunt, & viuet anima eius*, *Good things ſhall betyde him in this World, and*

and his ſoule ſhall liue, Ieremy 38, 20. *His plants ſhall proſper, his counſels take effect, his Corne and Oyle ſhall multiply, and his Children (like Oliue branches) ſhall encloſe his table round about.* So on that other ſide, all they that follow ſtrange Gods & ſtrange Oracles, that make more account of *Belzebub* then Chriſt, of *Garizim* then *Sion*, of the Prince of darkeneſſe, then of the morning Starre, of error becauſe it pleaſeth, then truth becauſe it ſmarteth, *Shall ſowe, but neuer reape, preſſe the Grape, but neuer drinke the Wine; bruiſe the Oliue, but not bee annointed with the Oyle*, and eyther pine and ſterue with *Tantalus*, betweene diuerſity of pleaſures, or feede with a falſe hunger, and not bee ſatisfied. For though the diuell ſeeme to weepe and ſigh for our diſgrace, it is but as like a Crocadile, to bring vs neerer to the Lee; though ſometime he promiſe golden Mountaines, gallant Cities, and the World it ſelfe, as he did in vaine to Chriſt, Matth. 4, (who was poſſeſſed by inheritance of all, not by the diuels curteſie) his onely purpoſe is to lure vs to the trap of treaſon. His fauours are but fancies, and make no man fat; his glory like a ſtayned Robe, which can giue no dignity; his ſeruice as a Net to catch the winde, but makes no man fortunate: And why ſo? Becauſe *Pactum cum inferno non ſtabit, The bargain which is made with hell, ſhall neuer ſtand, Eſay* 28, 15. Neyther is it poſſible, that ſo corrupt and foule a roote, ſhould put foorth any branch of cõfort to the godly. *Diſdaine and pride of heart* (ſaith God by the Prophet) *hath abuſed thoſe, which dwelling in the Caues and hollow places of the Rockes, are not aſhamed notwithſtanding to ſtretch out their hands, to take hold of the tops of Hilles, &c.* But when our eyes are moſt deſirous to behold, he will cauſe them to water; when our ſences are moſt ſharp and quicke, he will cauſe them to wonder; when our wits are thought to be moſt pregnant, he will dant them with the beames of Maieſty; and when we haue aduanced and built our neſts in the tops of Cedar Trees, yet will he breake the very neſt-egge it ſelfe, and cruſh our offſpring with diſhonour.

The diuell weepeth like the Crocadile to be aſſured of his prey.

When our ſences are moſt ſharpe, then will the diuell ſooneſt make them wonder.

Wherefore let vs gather by Saint *Auguſtines* leſſon, *What a madneſſe it were to commit thoſe things which ſhall be puniſhed for euer, by ſeeking to eſchew the feare which can affright but for a moment.* Aug. epiſt. 66. Theſe Propheſies are worthily compared to *Colloquintida*, 4 Reg. chap. 4, verſe 40, which being put into the Pot with other Hearbs, will poyſon the man of GOD; *Vnleſſe hee be admoniſhed by the Children of the Prophets, to beware of it.* In like manner to the Drugge, *Quod guſtatum adſert mortem, which being taſted, bringeth death, Iob*, chapter 6, verſe 6. To Snakes in a greene, Cankers in a Roſe, *Aconitum* in an Apple, and to Rockes vnder water, becauſe the Veſſels cracke, before the danger be diſcouered. What comfort *Ochozias* reaped by *conferring with the God of Acharon*, 4 *Reg.* 4, verſe 1, Or *Saul* by calling vp a damned ſpirit, 1 Reg. chap. 27, hath beene ſpecified before. And though ſome ſeeke to wipe away the credite of the laſt example, by ſuppoſing that King *Saul* was rather plagued for the murder of the

Rocks vnder water cracke the veſſell before the danger is diſcouered.

godly Priests at *Nob*, 1 Reg. 22, 17, then for consulting with the Sorceresse; it will not serue, because the Chronicles pierce neerer to the quicke, adioyning this one speeding blow to the multitude of other sinnes, *Quod Pythonissam consuluerit*, 1 *Par.* 10, 3. The more that *Pharao* endeuored and stroue against the Ministers of God, the deeper hee was plunged into plagues, according to the sentence of the Prouerbs, chap. 8, 3. *Impius cum in profundum venerit, When the wicked man is come into the depth, he becommeth careless, and is rewarded with dishonour.* Thus *Enath* and *Arphad* hauing beene tormented in the sea, for hearing of vngodly things, *Could not rest for carefulnesse*, *Iere.* 49, 25. *Semeias* the false Prophet was very gallant and lusty, in sending out his Propheſies in the name of God; but their reward was an irreuokable curse, *That neyther he nor any one of his posterity, should remaine in the middest of the people*, *Ier.* 29, 31. The wicked *Ammonites* for enclining and lending their vnstable eares to false Prophets, *Were giuen vp into the hands (Fabricantium interitum) of men that are skilfull in procuring mischiefe and destruction*, *Ezec.* 20, 3. And as S. *Ierome* writes, *That God knowes not the women which are painted, because they carry not that face or fauour which his hands haue made.* So when wee flye from Oracles, to him vpon necessity, and not for loue, his answer will be, *Num quid ad interrogandum me venisti is, viuit Dominus, non noui vos; Come you to demand aduice of me? As sure as God liueth, I know you not.* Taking knowledge in that sence, which the holy Ghost doth in another place, *Abraham Nesciut nos, &c. Esay* 63, 16, that is, not acknowledging vs for his, in respect of our vnworthinesse. Wherfore though the King of *Ammon* swell with presumption and pride, euen till he burst, *Yet errour shall be his guide, and ignorance his ouerthrow.* Note further, that at such time as *Senacherib* was rifeling among his feyned Gods and Oracles, his owne sonnes deuised to make him away in the Temple. After *Manasses* had giuen himselfe quite ouer vnto *Witchcraft and Sorcery, depending wholly vpon Sooth-sayers, and such as had Familiars, &c. GOD promised to send such heauy plagues, as the peoples eares should glow to heare the very sound of them*, 4 *Reg.* chap. 19, verse 37.

Wicked men in the depth of their sinne are careless, and rewarded with dishonor

God knoweth not women that are painted.

Senacherib slaine by his owne sonnes in the Temple

Valerian the Emperour had no sooner opened an eare to this kinde of men, as we finde reported by the good Bishop of *Alexandria*; but foorthwith hee was cast open to the contempt and scorne of his enemies: *Basilides*, *Saturnius*, and all the *Gnostici* had vnfortunate and wretched endes by like desert, *Ludibria eorum deliget, et peccata, retribuit illis, For God will make choise of their derisions, and reward them for their iniquities*, Esay, chap. 6, verse 1. *Maximinus* another tyrant and most execrable Emperour, being by nature exceeding timerous, and iealous of the smallest leafe that moued in his sight, set vp his rest vppon the prouidence of spirits, and what gayned hee thereby? Forsooth for an admonition, he was first visited both with plague and famine at one clap: and when this whip could not reclaime him frō this wicked

Euseb. lib. 7. cap. 9.

Idem. lib. 4. cap. 7.

wicked haunt, wherein hee ſpent ſo many yeeres, a foule impoſtume brake out of his lower parts, and eating vp his entrailes (as it were by peece-meale) repleniſhed the carkaſſe with gnawing wormes, which together with the putrifaction of the caule of fat, made ſo noiſome and contagious a ſtinke, as his deereſt friends were glad to keepe out of his chamber. *Maxentius* perſiſting into his ſleepe, was throwne into *Tiber*; and as all the Princes before *Conſtantine*, and diuers after, were infected with this mallady: ſo likewiſe ſhall we find their ends, to haue been according to their enterpriſe. Euſe. hiſt. li. 8. cap. 8. lib. 9. cap. 8.

It appeareth in the Story, that all the Prophets, Aſtrologers, and Coniurers of *Egypt*, vndertooke vpon their credit, to warrant and aſſure *Licinius* of conqueſt againſt *Conſtantine*, if he durſt begin the warre; and yet he was moſt gallantly diſcomfited, and not onely had beene taken priſoner, but put to death alſo, if *Conſtantine* (preſuming that this croſſe would call him backe, and teach him to acknowledge both his owne offence, and the chiefeſt Author of his good) had not giuen in charge to all his Campe, as *Cæſar* dealt for the ſauing of *Brutus* and *Dauid*, of *Abſalon*, that no man ſhould lay hand vpon his perſon. But as wee finde by daily proofe, that ingratefull natures are enraged, rather then amended with a gentle bit; ſo this vnkinde and faithleſſe monſter returning backe, to the wilde encouragements of his wonted friends: loſt his State by pride, his hope by folly, and his life by iuſtice. *Iulian* the runnagate, hauing been perſwaded by the wiſe men of *Athens*, and chiefly by one called *Maximus*, that he alone ſhould eclipſe the glory and renowne of *Alexander*, by the valour of his worthy deeds; began to ſwell with ouerweening of himſelfe, and to thinke, that more was in him then any. But within a while, this gallant was ſore wounded, (by the Diuell, as *Calſiſtus*, an Officer in his owne Campe did report) to the death, but as others write, by ſuch a ſecret enemy, as would neuer come to challenge his reward. Which prooues the ſtroke of God to be more mighty, then the practiſe of the World, and iuſtifies the warning of the Prophet *Eſay*, *That miſhaps ſhould light vpon the wicked, whoſe originall they ſhould not vnderſtand, nor reach vnto.* *Eſay* 47.11. But it is certaine, that *Libanius*, the iangling and vngodly Sophiſter, was perſwaded, that he did great honour to this monſter after he was dead, in calling him *Alumnum, diſcipulum aſſeſſorem dæmonum. A foſter-childe, an Impe, a Schollar, and aſſiſtant of the Diuels.* That ὕμνιον or Himne of victory, which was ſung vpon the riddance of the Tyrant out of the way, by the Citizens of *Antioch* in open ſtreetes, *Vbi nunc tua ſunt, O maxime oſtolide vaticinia; O thou that art the greateſt, O thou foole*, or, to ioyne the parts of ſpeech together, *O thou that art the greateſt foole, where are now thy prophecies, ſince God the Father, and Ieſus Chriſt his Son, haue had the conqueſt?* ſuteth a great deale better with ſuch an ende. Whereunto himſelfe alludeth in ſome ſort, by caſting vp his bloud, and roaring out with *Cain*, (after hee was wounded both in ſoule and body to the death) νενίκηκας ὁ Γαλιλαῖε, *O Galilean* (for ſo it pleaſed him to Lib. de vita Conſtan. lib. 1. ca. 2. App. de bea. ciuli. 2 Reg. 18.5 Theod. lib. 2. cap. 18. Theod. lib. 3. cap. 18. Soc. lib. 3. cap. 19.

call his God in scorne) *Thou hast conquered.* So long as *Nero* chased Prophets out of his Countrey, things proceeded in some reasonable sort, but after once, by practise and encouragement of the King of *Armenia*, he was *Initiatus Magorum sacris, Entered into the profession of the Magicians*, or wise men, good fortune gaue him ouer. *Constantine* the sonne of *Irene*, setting forth against the Prince of *Bulgaria*, by aduice of *Pancratius* an Astrologer, was vtterly discomfited. *Don Iannes de Barbuda*, a noble man of *Castile* in *Spaine*, of greater courage, then either temperance, or wit, hauing beene perswaded (ouer lightly) by a simple Hermite, that without the losse of any one mans life, he should recouer the Kingdome of *Granada* from the *Moores*, would needs aduenture to begin the enterprise, with one thousand foote-men, and three hundred horse, a thing almost incredible, to men of skill and iudgement in those causes. Whereupon the King of *Castile* hauing gotten knowledge and vnderstanding of the plot, together with the Marshall and the Gouernor of *Cordeba*, and comparing the small hope of good, with the likelihood of some great inconuenience to fall out; vpon this desperate attempt, disswaded him from marching, or proceeding any further in this enterprise, by reasons of great consequence. For, first he thought it lawfull in no sort, by aduenturing vpon impossible conceits, and slender hold, to tempt the mercies of Almighty God, and (as it were) to presse him in these latter dayes perforce, to the working of a miracle. Then did he lay before his eyes, the danger that might arise vnto the Realm by breach of league, without a charge of wrongs vpon the *Moores*, or warre denounced, according to the law of Armes, and by a Herald openly. Moreouer, he assured him, that it neither stood with the credit of a man of action, to waxe wilde and desperate without a cause, nor with the conscience and pitty of a Christian, to leese so many resolute and gallant persons, in a shambles of vncircumcision, which were ready (for defence of truth) to hazard bloud and life, in a field of honour. Last of all, he warned and aduised him to stay, if it were but in this respect, that whatsoeuer should be gained by this enterprise, wise men would impute to chance, and whatsoeuer should be lost, to follie. But as wee see, that when it pleaseth God to bring any matter of effect to passe, either to the punishment of sinne, or for the glory of himselfe; hee blindeth them, so that they cannot see the way to scape, before he sinke them to the bottome of disgrace. So this braue Knight, reiecting whatsoeuer was, or could be saide, against his resolution in this point, helde on a wilfull course, and was no sooner entred within the skirt or border of the *Moores*; but his forlorne hope was cut in peeces, and himselfe (in like manner) slaine to beare them company. A meete euent for so fonde and rash a Generall. The *Moores* of *Granada*, taking armes at another time, in hope to requite this brauery, vpon encouragement of a certaine glosing Prophet, who assured them, that (vnder his conduct) they should recouer both their former Lawes and liberties; lost their liues for their aduenture. The young Duke of *Viseo*

Dion in Neron.

Zon Annal. tom. 3.

Paul. Dial. Esteuan de Garton. 2.

The aduice giuen by the King of Castile, to Ban. Iannes de Barbuda.

Idem in Ioseph. 2.

Viseo in *Portingale*, having once bin pardoned by *Don Iuan el gran de*, at the suite of the Queene his sister, was encouraged *Per los necios Mathematicos*, *Astrologos*, to rebell againe with assurance that hee should obtaine the Crowne: whereof he not onely failed, but beside, was deprived of his life, by the course of ordinary iustice. Idem in hist. port. pag. 89, 4

I finde report both in the Spanish and French Histories, of certain rude vnciuill men, or Sheepheards as some report, which vnder colour of a Prophesie, that they should conquer and subdue the Holye land; raked a sort of vagabonds and bankrouts together, who falling forthwith to spoile and robbery, were hanged vpon poles & Gibbets, almost in euery Prouince as they passed by, before that any one of them could either kisse the holy Crosse, or adore in the Sepulcher. Paul. Emil. Haillan. lib. 13

The Wife of *Enguerran* the French Kings Treasurer, endeuouring by Sorcery to cut short their time, who were the cheefest instruments of her husbands trouble and disgrace, & to redeeme him out of durance, was a meane to bring him (by so much sooner) to his end, & her selfe into great misery. Nichol. Gil. in Annal

The Castle of *Sion* in *Bohemeland*, from whence certaine foolish Curates prophesied, that the truth should spring; was beaten downe flat to the ground, and he that built the same, was hanged with his adherents. En. Syl. hist. Bohem. p. 123

Firmius Catus, encouraged a certaine gallant Gentleman in *Rome*, *Per Chaldaorum promissa*, *per Magorum sacra*, *per somniorum interpretes*. *By the warrant of Astrologers, the mysteries of Magicke, and interpreters of Dreames*, to take armes against *Cæsar*; but in the end, the silly man was glad to kill himselfe, rather then he would abide the seuerity of publique execution. Cor. Tac. Annal. lib. 2.

Herodotus a Paynim, is not ashamed to confesse, that *Crœsus* being miserably beguiled by *Apollos* Oracle; *Non Persarum, sed suum euertit imperium*: *Ouerthrew not the Gouernement of the Persians, but his owne*. And *Catiline* (by such another) put his life in ieopardy. Herod lib. 1. Salust in coniur. Catil.

The City of *Epidamnum*, demaunding counsell of *Apollos* Oracle, whether they shold commit themselues to the protection of the state of *Corinth*, or not; had counsell, not to bee affraid; and aduenturing vpon the same, were forthwith discomfited. A certaine prophesy giuen out and published in *Rome*, at the remouing of the Emperour *Tyberius*, that he should neuer returne any more; occasioned the death of many well disposed Citizens, who venturing too farre vppon this tickle ground, with an earnest care, to discharge their countrey from the clog of seruitude, were cut off by cruelty. Thucid. lib. 1.

For though *Tyberius*, vppon a deepe conceyued and imprinted iealousie, would neuer after dwell within the walles; yet still he hulled within a ken, for the space of eleuen yeares together, that is, till all the state was tyred vvith his tyranny. Tacit. Annal. lib. 4.

About the same time, *Furius Scribonianus* was exiled, *Quod finem principis per Chaldæos scrutatus esset*, *Because hee had enquired after the Princes death by Chaldes and Astrologers*. It appeareth further by *Thucydides* Annal. lib. 12.

dides, that how many soeuer planted any confidence in these execrable Arts, were shamefully beguiled at one time or other, and that all honor done to the professors of the same, was vaine and without profit. Whereof may we be assured by the Starres, when *Matius Pompofianus* was put to death by *Domitian* the bloody tyrant, for this cause only, that he was reported to haue bene borne vnder a regall constellation. For, if it were imperiall indeede, why did he not enioy the promise of the Planets? If he were preuented of that hap, then must wee bid Astrologers adieu, which lyed beyond all measure, in making that imperiall or regall, which was both fatall and vnfortunate.

Suet. in Dom.

Apo. 6, 9, 10.

The same *Domitian*, against whom the blood of many blessed Martyrs, called for reuenge incessantly from vnderneath the Altar, hauing vtterly abandoned himselfe to the direction of Planets, was murthered in that very minute whereof his Prophets gaue him warning to forbeare; and by the person, who could neuer haue had free acceſſe vnto his presence, in so suspitious, so watchfull and so daungerous a time, but vnder colour of discouering the packe, which the Tyraunt feared.

The Authors and Actors of Domitians bloody Tragedy.

If any man demand of me, what the planets wrought in this, I say nothing. For the same Astrologers (no doubt) who made the way, as well by proffering a iust cause to the tyrant, of admitting him that should performe the deede, as by encouraging the party which should execute, by the peremptory manner of deliuering the propheſie, in words which might expresse no bare attempt, but a prosperous and speedy end of the practise, which should be set in hand, were both authors and actors of the tragedy.

Der. in Bas. cyril.

Bassianus Caracalla, proceeding in the war with *Mesopotamia*, gaue order to a faithfull Counsellor of his, called *Maternianus*, whome hee left as his cheefest agent & vice-gerent at Rome, to procure the meeting of all Prophets, Astrologers, and Coniurers together, vpon this point, whether any plot or practise were any where in hand, against his person or authority. *Maternianus* executed with all speed, the resolution of his master, and finding by an vniuersall verdict and consent among thē, that one *Macrinus* a Colonel, who had charge in the field at that very instant vnder *Cæsar*, should bereaue him of his life; aduertised these tydings by the next dispatch, finding himselfe not a little satisfied and pleased with so fit a meane, of wreaking an olde quarrell betweene himselfe and the party.

Caracalla questioneth by the aduice of Prophets, Astrologers, & coniurers, of any practise intended against him.

The Poste arriuing at a time, wherein the Emperour was exceeding earnest and attentiue to his sport; he commanded *Macrinus*, who (as God would haue it) was next at hand, to break vp the packet, and informe him (touching the Contents) at the time of counsell. By this meane came *Macrinus* to descry his drift: whereupon, as one abashed very much, either with the malice of the enemy in seeking to reuenge a priuate grudge with a Princes arme, or with the presumption of Astrologers, who rashly had assigned him a part to play, that neuer

came

came within his thought before that time; resolued, that considering the sodaine censures of his Master, in such cases as concerned himself any way, it was not possible to set downe any middle course; but that either *Caracalla*, before the next aduertisement, or *Macrinus* (verie quickly after) must be sure to dye for it. Whereupon, preferring self-loue before dutifull regard, and the passion of a carnall man, before the reason of a faithfull minister, made choise of a certaine resolute or rather desperate companion, who had charge of foote-men vnder him to stab his master, as he withdrew himselfe (for a necessary cause) from company.

Heerein we are to note, what truth or duty springeth from this bitter roote, or what benefit to those, that build vpon so false a ground. For who can thinke, that any cause in heauen could procure this Princes death, wher so many diuers accidents are found to come between, which the wisest man aliue could neyther see by learning, nor preuent by policy? Besides, although the Coniurers either painted out *Macrinus* to the shew, or gaue some priuy light, wherby *Maternianus* (vpon malice) might imagine and adioyne the rest; yet it is certaine, that till their knauish heades were packt together, it came neuer in the thought of *Macrinus* to performe the deede. So that I deeme them to be rather mouers and abettors, as those other were of whom I spake before, then fore-warners of the mischeefe. If *Bassianus* had beene either so wise, as not to meddle with these messengers of hell, or so warie as to credite what they saide, since he would needs depend vppon their hest; he might haue gathered vpon the diuels warning, to trudge to the Gallowes (at such time as once before he appeared in the shape of *Commodus*) that he should be surely sped at one time or other. But such is the iustice of our God, as hee correcteth vs according to the kinde of our offence, that no man may receiue encoragement to persist in wickednesse. And beside, here is a glimpse of that which *Tacitus* sets downe, that *Quæ in fatis sunt etiam præsignificata non vitantur, Whatsoeuer God will haue shall come to passe, although wee be fore-warned of the drift.* And which may seem most strange of all, the course which is resolued to preuent the same, doeth oftentimes fall out, to bee the meane or instrument of putting it in execution.

No benefit can ensue to them, that build vpon vncertaine grounds.

Annal. lib. 3. Courses resolued to preuent euils, do often proue to be the executioners of them.

Of latter time we may remember, that a Country-man of ours, exceedingly well learned both in the tongues and in Philosophy; which some time professed Greeke in *Cambridge*, and forsooke his countrey for the matter of religion, at the beginning of Queene *Maries* reigne; was (notwithstanding) so much delighted with keeping both time and measure with the starres, as he would do nothing, not so much as take a iourney, without casting and reuoluing first, the iudgement of the Stars about the same. But his reward was suteable to others that haue gone before: for when the Planets promised most fortunate successe, in that which hee had then contriued in his head; the man was clapped vnder hatches by a wife, and brought ouer as a prisoner. Another

of

of his calling in that time, who most vndutifully tooke Armes against his Soueraigne, vnder colour of expelling Forrainers (as if Queenes were such Wardes, as they might neither treate nor marrie vvithout leaue) confessed to the Bishop of *Wincheſter*, who came into the Tower to examine him, that he had neuer dealt in this attempt, which foyled both his house, his credit, and his life, but by encouragement of a certaine Prophesie, that he should preuaile against his Prince by popular deuotion.

Queenes are no such wards as neyther to treat or marry without leaue

I will slip ouer diuers of our owne examples here at home, because to fret a sore that hath bene sometimes launched with conuenient seuerity, and now is ouer-growne with time, were an ouer-sight: besides, the duty wherein by nature I am bound, to some of them, that haue bene spiced and bewitched by this drug. Concluding with the iudgement of the writer and reporter of the ciuil wars in France, who professing himselfe to be a zealous Protestant, ascribeth notwithstanding the resolution of his fellowes, touching the siedge of *Poictiers* (from whence they returned with dishonour) to their ouer-much beleeuing in the Prophesies of *Nostradam*, who wrote, that in the verie month, the besiedged should be forced to giue vp their hold, and the negligence of the mighty should turne to their confusion. As if hee should haue painted out the Kings cold care, and slack supplies to the Duke of *Guise*, in meere particularity. For God (saith mine author) who forbad vs by the mouth of the Prophet *Dauid*, psa.130,1. to walk in *Magnis & mirabilibus, In matters that are great and wonderfull, and farre aboue the compasse of our reach*, was not pleased with presumption. He recounteth moreouer, a certain pretended vision at the same time to like effect, and of like vanity.

Hiſto: ire des troub: lib 8: pa 284

God forbiddeth medling in matters aboue our reach

If then all those, which doe but onely listen and giue eare to prophets, and beleeue their dreames, be subiect to the wrath and plague of God; what shall become of the Caterpillers and trinkets themselues: whose onely labour is, to destroy young fry, to spoile good fruite, to pray vpon the simple, and encrease the numbers of the Reprobate? The prophet *Ieremy*, hauing roundly glanced at the fault, foretels the fall, and that they shall be sure to perish, *Igne & gladio*, that is, *with the fire of vnrest, and the sword of execution*, Ier.14,5. Againe, *Gladius ad Chaldæos & diuinos eius.* And which is chiefly woorthy noting, this slaughter beares the name, *Vltionis Domini, vltionis Templi, Of the reuenge of God, and of his Church, &c.* Ier.51,10. The like fauour (for all the world) is to be found at the handes of *Ezechiell*, the prophet denouncing, *That the scourge of God should hang for euer ouer the heades of glozing Prophets*, Ezek.9, 10. *Qui vident vana & diuinant mendacia, Which see vaine things, and diuine lies, &c.*

Listeners to Prophets subiect to the wrath of God

I am not ignorant, that our Astrologers excuse themselues from standing in this ranke. But whensoeuer they can proue, or any man that deales with them shall iustifie, that the propheſies which they giue out, are not as deeply *vana* and *mendacia*, as those against vvhich the

the Prophet ſpake; I will admit their exception, that is, *ad Calendas Græcas*. For, ſo long as there is one Diuiner by profeſſion, there will be lies of ordinary.

So long as ther is one diuiner by profeſsion, there will bee lies of ordinary.

Sometimes, they are termed in the Scriptures, *Rebelles lumini, Rebels againſt the light*, Iob 30,29. Sometime, *Fratres Draconum, the brethren of Dragons*, Iob 30,29. Sometime, *Snares for the godly, and inſtruments of their owne vnhappineſſe*, Oſee 9,10. *Whereas Ephraim eſcaped, and flew farre away like a Birde, whoſe glory was, Ab vtero a conceptu, a partu, From the wombe, from the time wherein wee were conceyued in the wombe, and from the birth whereby we were deliuered, to the ſeruice of our Redeemer.* If we liſt to ſcan their pedigree, they are *Semen Canaan non Iuda, The ſeede of Canaan, not of Iuda*, Dan.13,56. Ezech.16,29. If their Allies, *Samaria is their elder Siſter*, Ezech.16,46. If the lot of their inheritance, it ſhall be *Regnum cade & tumultu plenum, A kingdome full of ſlaughter and rebellion*, 4 Eſd.2,2. Their Table is, *Menſum dæmoniorum*, 1 Cor.10,21. Their dyet *Colloquintida*, 4 Reg.4,40. Their geſts *In profundo inferni, in the depth of hell*, Prou.9,18. Their mirth ſhal be folded vp in *Superbia fumi, in the pride of a ſmoke or vapour*, Eſay 9,10. To conclude, God hath ſo cruſhed their vnmeaſurable boaſting, as we finde by the Prophet Ieremy, chap, 2. verſe 7. *That they ſhall preuaile in nothing*. Theyr faces are, *Tanquam nigredo olla, Like the ſoot or blackneſſe of a pot, and their throat like an open Sepulcher*, Nahum 2,10. Pſal.5,10.

How to iudge of them by their end.

If we ſeeke to iudge them by their end, neither are theyr leaues delightfull, nor their bloſſomes gracefull, nor their fruites reſtoratiue. *Their Meſſengers runne without Commiſsion, and their ende is vvithout honour*, Eſay 47,11. *Euill ſhall come vpon them, like paines on a Woman that trauelleth of childe, yet ſhall they neuer vnderſtand the Fountaine whence they ſpring. Seperati ſunt in diem malum, They are ſeparated againſt that heauy day*, Amos 6,3. wherein we ſhall bee ſerued all together, with the Writte of *Nemo ſit excuſatus*, 3 Reg. 15,22. *Death ſhall march before them, and the diuell ſhall come after them*, Abac.3,3. *Morietur in lecto, & tamen cum tormentis, They ſhall dye in their beddes, and yet with torment*, Ezech.31,18.

The Writte of Nemo excuſatus.

They ſhall be dragged downe to hell, with all the chippes of childiſh vanities, and ſleepe with the vncircumciſed. And becauſe they were deuiſers of deceit, 4 Eſdr.12,2. *Abiunt in confuſionem*, They ſhall depart into confuſion. Where they will builde, God will ouerthrow; where they plant, he will ſupplant; Mal.1,4. where they puniſh, he wil proſper. *Statilius* the Romane, if wee beleeue *Lactantius*, vvas of the minde, that (of all men) they were to be ſhunned and auoyded moſt, which cared not how many lies were ſold, for one ounce of their vainglory.

If it be demanded, how ſo many of them, liuing in contempt of God, and of his Lawes, can thriue ſo well, as we may ſee by proofe they doe: *Pſal.*36.38. Mine anſwer is, that no man ſhould be iudged by his for-

tune in this life, but by the fauour which he findeth in another. The wicked man, which flouriſhed like a Cedar of *Libanus*, was ſuddenly ſo cleane remoued out of ſight, as the very place it ſelfe could not be found. *The Sunne ſhineth both vpon the good and bad*; *Mat.*5.45. and the World, which is ſo ſharpe a ſtepdame to the godly, muſt needs performe the part and office of a louing mother to the reprobate. *Etenim multo tempore, non ſinere peccatoribus ex ſententia agere, ſed ſtatim vltiones adhibere, magni beneficij eſt indicium. For not to ſuffer ſinners to tranſgreſſe according to their humour (a long time together) but to reuenge forthwith, is a token of great fauour*; 2 *Mac.*1.36. And to the ſame effect is that place of *Ezekiell. Auferetur zelus meus à te & quieſcam, & non reuertur, amplius. My zeale or tender ſhall be taken from thee, I will take my reſt, and be no more offended Ezek.*16.42. *Quem enim diligit Dominus corripit. For God chaſtiſeth the childe whom he loueth, &c. Prou.*3.12. But yet beware of a ſtill water, for it is exceeding deepe, and of a couert enemy, for he meaneth miſchiefe. *Blanditiæ diaboli Eccleſiæ plus offecere quam minæ. The flatteries of the Diuell hath done more hurt to the Church,* ſaith *Barnard, then his threats and menacies.* But what though ſome few be left vnpuniſhed, that the hardneſſe of their hearts may prepare them for a ſharper ſcourge; proues this, that all the reſt which periſh, either by the rope, the racke, or ſword, or that make themſelues away (being drowned in deſpaire) are not examples plaine and euident enough, to conuince their blindneſſe: which either with that caitiffe *Iudas*, *Sell Chriſt for thirty pence*; *Mat.*26.15. *Or their inheritance with Eſau for a meſſe of pottage: Gen.*25.34. Our Lord forbid, for ſome are chaſtiſed for our example, others ſpared for their greater plague in another life, and many (by the grace and mercy of Almighty God) are preſerued to repentance. Wherefore, as we may reproue their dealings vpon iuſt cauſe, ſo can we not deſpaire of their repentance, without preſumption. Rules are too firmely grounded, to be ſhaken or infringed by examples, God beareth with the Diuell as a Miniſter of wrath, although he loue him not. *He ſuffers Cockle to ſpring vp with the Corne*, and yet hee likes it not: hee leaues the wicked to their ſlipping out of one ſinne to another, though he cauſe it not; *Expect at Dominus vt cum iudicij dies ad venerit, in plenitudine peccatorum, & peccatis in finem deuolutis puniat, God expecteth that when the day of iudgement commeth, in the fulneſſe of ſinnes, and when ſinnes haue proceeded to their end, hee may correct and puniſh vs after ſuch a ſort, as the latter end of thoſe men is like to be worſe then the beginning.* How fortunately the falſe Prophets which are condemned in the Text, were at the length rewarded for their labour, hath beene told before. We may further note, that *Montanus*, and *Maximilla* hanged themſelues. *Theodorus*, another of that ſort, was let fall out of the Ayre by certaine damned ſpirits, whom he put in truſt to ſuccour him. The Prophets within certaine recompence of the fine which *Pherora* paide in their behalfe, aſſured her, that her heires ſhould enioy the Crowne, were put to the Sword forth-with by the King, with

Barnad. in Epiſt.

Some puniſhed for one example, others reſerued to greater plages.

Math.13.19.

Theo. lib.3.

Ioſep. antic. lib.17. cap.3.

with all extremity.

At such time as *Theudas*, of whom wee finde some mention in the *Acts*, had assembled a multitude of simple soules together, vpon a sted fast promise, that he would diuide the Riuer *Iordan*, and exceede *Elias* in the gift of miracles: *Acts* 5.36. *Cuspius Fadus*, the Liefetenant of that Countrey vnder *Cæsar*, set vpon them vnawares, and not onely strooke off the Prophets head, but slaughtered a number of his Disciples. The like execution was done by *Fælix* vpon such another; and againe, by *Iustine* the Emperour vpon a certaine *Iew*, that tooke vpon him to be *Moses*. The Prophets that threw downe themselues from a rocke, in hope to be releeued by their Gods, were crushed into peeces. A certaine Hermite, called *Peter*, prognosticating that King *Iohn* should die (without all faile) before Ascention, was hanged for so grosse an error, in a matter of so great importance. Lib. 20. ca. 2. Lib. 20. cap. 6. Paul. Dial. lib. 12. Pol. Virg.

Bellantius the great Astrologer, which is said to haue giuen warning to *Sauanorola*, to beware of burning: was neither able to foretell, nor to preuent his owne great perill, in so plaine a manner by the Starres, but that hee was most beastly murdered, and *Sauanorola* likewise himselfe, whom many reuerenced as a Prophet, for the mysteries which he reuealed of the *French* Kings comming into *Italy*; was burnt to ashes. So was our holy Maide of *Kent*, and the Priest that pretended to bring vp an Earle of *Warwicke*, while the right Earle (indeed) was in durance in the Tower, with a number more. Insomuch, as it is hard to find any one of these which haue sitten, as the Prophet speaketh, *In Concilio iudentium*, to haue made a quiet ende, or haue come drie to their Monument. Well may they prune their feathers, and perswade themselues, that their winges are made of gold; but experience doth teach, how commonly they melt against the Sunne, like the winges of *Icarus*. Wherefore, that state and condition of the Church was best regarded in the dayes of the Prophet *Micheas*, which was least infected and pestered with this hellish crew; euen (as in our dayes) they both liue and die best, that haue least to deale with them. They fish indeede, but first it is in a muddy streame, and then with a golden hooke for a whiting, so that their losse may fall out to be great, whereas their gaine is friuolous. Wherefore, since it is a wise mans part to keepe in minde the discourses of men of account; and the wisest man that euer was (excepting him that was both GOD and Man, and the fountaine of true wisedome) was not ashamed; *Exemplo disciplinam discere*, *To take instructions and lessons by example*. Since the Diuell is so mischeeuous by nature, and so greedy by desire, as hee will neuer serue our turnes, nor please our humours, without that tribute, *Oculorum dextrorum*, which was exacted by the Tyrant *Naas*, that is, as I construe it, *Of our right conceit, and vnderstanding in the Lawes of God*, wee can reproue none but our selues: if the little ones waxe no more prouident and wise, by the punishing of the guilty. Let vs therefore seeke to runne as farre from *Babylon*, (that dallieth and sporteth in

Bellantius the great Astrologer beastly murdered.

It is wisdome to retaine in minde the discourses of men of accout.

this manner with the great *Leuiathan*) as we can deuiſe, and aſſure our ſelues, that as ſoone as euer we are gryped in the diuels pawes, or take earneſt at his hand, our God renounceth vs, and our names are raced out of the booke of life for euer. *Inimici enim crucis Chriſti, &c. For enemies they are to the Croſſe of Chriſt, whoſe God is their belly, whoſe ende is ſhame, and whoſe glory tendeth to their owne deſtruction, Philip. 3, 9.*

The enemies to the croſſe of Chriſt.

For my part, I wiſh with *Veſpaſian*, enacting lawes againſt the brybers of his Court, *Vt fumo pereant qui fumum vendunt, That they which ſell ſmoake, may periſh and be ſmothered therewith.* And with *Debora* likewiſe, *That thine enemies may periſh (O Lord) and thy friends ſpread foorth their beames, like the Sunne at his firſt riſing, Iudg. 5, 23.*

Suet. in veſpas.

CHAP. XXVIII.

Of the difference which is betweene Propheſies, and thoſe that are recorded in ſacred Scripture.

THE laſt reaſon whereupon I preſume to condemne theſe Propheſies to the blacke deepes of hell, is taken from the difference which is betweene them and the Propheſies of Scripture. For whereas the latter are plaine and open, to the iudgement and capacity of the weaker ſort; the falſe are darke, ambiguious, & ſo flexible to ſences that are repugnant to thẽſelues, as no man is able to diſtinguiſh a negatiue from an affirmatiue, but by the fancy of the Paraphraſt. The propheſie which God himſelfe pronounced, *That the ſeede of a woman ſhould bruiſe the Serpents head:* Againe, *That in the ſeede of Abraham, all Nations ſhould be bleſſed*, were ſo plaine in forme, ſo ſound in ſubſtance, and ſo certaine by euent (as *Iuſtinus Martyr* prooueth) that the ſtiffenecked *Iewes* themſelues were conſtrayned (in a ſort) to acknowledge Chriſt, by the force of their owne endeuor. How cleare the Propheſies of *Moſes* were, and how orderly they tooke effect after his owne deceaſe, appeareth in the ſtory. The light which *Iacob* gaue concerning natiue & engraffed properties in all the Tribes from *Iuda*, which prefigured the Kingdome of our Sauior, in the Maieſty of ciuill rule, to *Beniamin*; who being *Lupus rapax, mane comedens prædam, & veſpere diuidens ſpolia, In the morning finding out his prey, and diuiding the ſpoiles at night*, beares a figure of Saint *Paul* (as *Tertullian* conceiues) who was firſt a raging perſecutor, and after a religious profeſſor of the truth; appeareth in the ſight of all the godly, to be cleare and euident. The Prophet *Eſay* ſetting forth the circumſtances of that happy time, wherein the Sauiour and Redeemer of the world ſhould take our fleſh, giueth certaine knowledge long before, *That a Virgin ſhould bring forth a ſonne*, Eſay 7, 14, howſoeuer the malignant *Iewes* obſcure and gelde the Text. Againe, *Of a branch, which ſpringing from the roote of Iſay, ſhould*

That theſe propheſies are falſe darke, & ambiguous.

Propheſies pronounced by God himſelfe, plaine in forme, ſound in ſubſtance, and certaine by euent.

Con. Marc. lib. 2.

ſhould ſtand for a ſigne to the people. A little one is borne vnto vs, ſaith the Prophet, *and a ſonne is giuen to vs; principality doth ſettle vppon his ſhoulder, and wonderful ſhall his name be called: A Counſellor, God, Strong, the Father of the world to come, and the Prince of peace, &c. Eſay* 9,6. And proceeding to the calling of the Gentiles, he telleth, *Populum qui ambulabat in tenebris, vidiſſe lucem magnam habitantibus in regione mortis, lucem ortam eſſe, &c. Eſay* 9,2. Afterward he treateth of the Church with like eaſineſſe, ſo that the *Iewes* cannot be ſaued nor excuſed with their exception of difficulty. The meſſage which he brought to *Ezechias* was no riddle, but conceiued in theſe plaine and ſimple words, *Cras morieris, To morrow thou ſhalt dye for it, Eſay* 37,58. And as ſimple were his tydings of adiournment of life, for the ſpace of fifteene yeare: leaſt otherwiſe the King might haue beene beguiled in his audite. Was euer any Propheſie (concerning Chriſt) deliuered in playner or more certaine termes then this, *Dominus noſter Chriſtus, captus eſt in peccatis noſtris, &c. Ier.*4,20. *Our Lord Chriſt is entangled and taken in our ſinnes, and vnder his ſhaddow ſhall we proſper among Nations.* And againe, *Mittamus lignum in panem eius*, that is (ſaith that learned Father *Auguſtine*) *Crucem in corpus eius, The croſſe vpon his body.* He diſcouered to *Paſhur* the wicked and vngodly Prieſt, *The certaine time, the meanes, the manner & continuance of troubles in the Church*, Ier.20, with as many more particulars, as were ſet downe by *Ioſeph, touching the great dearth in* Egypt, Gen.41,28. And to cleare all doubts the better, promiſed vpon the word of God, that the ſaid Prieſt (before it were long) with his owne enuious and malignant eyes, ſhould gaze and ſtare vpon the tragedy. Afterward, when *Ananias* (in a brauery) began to breake the chayne which *Ieremy* had put about his own necke, *To prefigure bondage and captiuity, Ier.*28, (as *Agabus* dealt after with his girdle to admoniſh *Paul*, Acts 11,21,) ſuppoſing that he had beene no leſſe able to encounter and to wreſtle with the prouidence of God, then *Iacob* was with an Angell, &c. The Prophet forth-with ſummoned and charged him to anſwer for his pride and malice in the preſence of almighty God. And what fell out? Were the ſummons like thoſe olde Wiues tales which are in vſe with vs? Not ſo, but *Mortuus eſt in anno illo, He was found dead in that very yeare*, to make good the Propheſie. Againe, it was not poſſible to require a fayrer warning then he gaue of the thraldome wherein *Iſrael* ſhould liue, *Vnder the yoke of the Chaldies, Ier.* 32,4, if eyther the people had beene endued with the grace of repentance, or the Prieſt inſpyred with the guift of interpretation. *Ezechias* foretelleth, *That the Church ſhould be planted In monte ſublimi, vpon an high hill, that ſhe ſhould become a Cedar tree, of ſo great compaſſe and capacity, as all the Birds of Heauen ſhould build their neſts vnder the ſhaddow of the ſame, and inhabite vnder it, Ezec.*17, 25,26. He forewarneth in plaine termes, *That the law ſhould depart from the Prieſt, and aduice from the Elders, Ezec.*7,26. *That onely they ſhould be ſaued, which were ſealed with the ſigne of Tau, Ezec.*9,6. Of the raiſing

Propheſies & predictions of chriſts coming in the fleſh, & his name.

Ier.11,19.

Ioſephs propheſie touching the great dearth in Egypt.

Olde Wiues tales in ouermuch vſe with vs.

The planting of the church vpon an high hill.

raiſing of our Shepheard, *which ſhould feede his Sheepe, Ezec.*34,23. *And of one King to raigne and gouerne vniuerſally, Ezec.* 37,22. The Prophet *Daniell* may compare with any, for his plainneſſe in this matter, deſcribing with a golden pen, the triumph of our Lord and Sauiour, againſt death and hell, by the merite of his ſuffering. Againe, how myſticall ſoeuer the dreames of *Nabuchodonozor* and *Balthazar* were eſteemed by falſe Prophets, yet he reuealed them by ſo ſtrange a guift, and in ſo rare a manner, as themſelues acknowledge, *that hee was prompted and inſpired by the grace of God, and that none but onely Daniel was apt and able to wade in the depth of myſteries, Dan.*5,12. The Prophet *Dauid* deſcendeth to the very pedigree, and lineall diſcent of Chriſt, 1 *Par.*17,9,10,11,12, he ſpeaketh of the Lots which were caſt for his garments, Pſal.21,19. Of the nayling of his moſt precious hands and feete vpon the Croſſe, Pſal.21,17. Of his deſcent to Hell, and ariſing from the dead, Pſal.15,10. Of the matching humane nature with diuine, Pſal.84,12. Of the ſitting on the right hand of the Father; Of iudging in the latter day, that truth ſhold ſpring frō earth, &c.

The plainneſſe of the Prophet Daniel in the triūph of our Sauior, alſo them of Dauid.

The Prophet that gaue warning to King *Benadab* of the plagues at hand, deſcribeth firſt the roote from whence they grew, thē the means whereby they ſhould happen; furthermore, the certaine date of their euent, and laſt of all, the circumſtances of the perſon that ſhould haue to deale in them. I could run ouer all the leſſer Prophets, who (by vertue of one ſpirit) deliuered out truth with like ſimplicity; and furthermore, according to the qualities of times (wherein they were emploied) admoniſhed the Princes, Prieſts, and ſubiects, of the ſpeed & meaſure of their puniſhment. But becauſe it would extend this point too farre, I will draw ſomewhat neerer to the times wherein the fulneſſe of ſaluation was expected by the godly. For after the returne from *Babilon*, we finde the like courſe to haue beene holden and obſerued in deliuering of lawfull Propheſies. It was reuealed to *Hircanus*, being both a King and a Prieſt withall, at that very inſtant wherin he ſacrificed vnto God, for the preſeruation and ſafeguard of his ſonne in the brunt of battaile, that *Antiochus* the tyrant had receiued a foule ouerthrow. The voyce was loud and audible, which cryed out in preſence of a number, *Migremus hinc*, before the fall and ruine of *Ieruſalem*; with diuers others of that kinde, recorded by the ſame Author. Thus ſignificantly and ſenſibly dealt Chriſt our Sauiour, weeping vpon *Ieruſalem* a good while before, as if *Titus* had beene ready to ſurprize the towne, and aſſuring all the *Iewes* beſide, that of all thoſe ſtately gates & buildings, one ſtone ſhould not be left vpon another. The like ſimplicity was vſed by *Simeon*, *Anna*, *Zachary*, *Elizabeth*, *Agabus*, and the daughters of S. *Philip*. Thus *Conſtantine* the firſt, & as I thinke, it may be ſaid without offence, the beſt Chriſtian Emperor that euer was (for in him & *Helena* began firſt that propheſie of *Eſay* to take place, *Et erunt reges nutritij tui et reginæ nutrices tuæ*) beheld the figure of the Croſſe, moſt plainely repreſented in the Firmament, with theſe aſſured words of victory,

All the leſſer Prophets propheſying vertue of one ſpirit.

Ioſeph. antiq. lib 3. cap. 18.

De bel. Iu. lib. 7. cap. 12.

Eſay 49,23.

victory, to confirme him in the forwardneſſe of faith, *In hoc ſigno vinces*, in this ſigne thou ſhalt be ſure to conquer.

The Writers of that Golden age, being prouident and carefull to preuent all ſcruples, that in time might creep into the minds of incredulous or misbeleeuing men; haue noted firſt, the time wherein this ſight appeared, which was not at midnight, when the diuell ſcattered abroad his Tares, but at broad noone dayes, when the Sunne was in his maieſty. Then it appeareth, that the man who ſaw this ſight, was both a member of the Church, and a Noble Emperour: from whoſe mouth, the ciuill lawes eſteeme it a moſt greeuous crime, to ſurmiſe a forgery.

Thirdly, to make the caſe more euident, becauſe the Princes eyes might otherwiſe be thought to dazle againſt the Sun, it is ſet downe, that all the Campe was witneſſe of the ſight as well as he. Beſide, wee finde that this religious and zealous Prince, was inſpired from aboue, with the gift of Propheſie at other times, which is the ſpring of reuelations: and yet ſuch was his modeſty, as notwithſtanding all theſe things, conſidering how many traines and cunning ſhifts the diuel vſeth, to ſeduce the beſt, hee would aſcribe no faith nor credite to the ſight, before he was aſſured (vpon conſcience) with the prieſts and Biſhops, that this could bee by none other, then τὸ τῆς νικῆς τρόπαιον, The monument of victory. Euſeb: de vita Conſtantin. lib. 1. cap: 22

Thus muſt they deale that will winne credit to their wordes, for otherwiſe they ſhall finde none but fooles, that will be ledde away with toyes, more fit to paſſe the time away vpon a ſtage, then to performe the truſt and confidence of Oracles. The diuell ſcattered his Tares when the time was darke, and Labourers were laid to ſleepe, Mat. 13, 25. *They that do euill* (ſaith S. *Iohn*) *eſchew the light*, Iohn 3, 20. *They loue to walke in darke wayes*, Prou. 2, 13. Vpon which two bad humours, other accidents more hurtfull then themſelues, depend: the firſt, *Neſcire quo vadunt*, Not to know whether they go: the ſecond, *Ignorare vbi corruent*, To be ignorant when they ſhall ſtumble. ἀδόκητα βροτοῖσιν μᾶλλον φίλα, *A Theeſe is alwayes boldeſt in the twilight*, ſaith *Creon* in *Euripides*. And the reaſon is, *Quia tuuat credulitatem nox, & promptior inter tenebras affirmatio*: Becauſe night helpeth lightneſſe of beleefe, and men are boldeſt to affirme, when the candle is remoued. How men muſt win credite to their wordes, that otherwiſe will be accounted Fooles. cor. Tacitus Annal. lib 2.

But the true God, oppoſing trueth againſt ſuppoſed Oracles, in this reſpect pronounceth by the Ptophet, Eſai. 45, 19. *Se in loco abdito loquutum eſſe nihil, That he ſpake nothing in a ſecret place: Nec in loco terræ tenebroſo, Nor in a darke vault vnder ground. I haue openly ſpoken to the world* (ſaith our Sauiour Chriſt, Iohn 18, 21.) *I haue alwaies taught in the Synagogue, and the Temple, where all the Iewes reſort together, and in ſecret haue I ſpoken nothing.* In like manner, the bleſſed Apoſtle S. *Paul* proueth, that none of thoſe things, which were either ſayde or done by Chriſt or his Apoſtles, could be ſecret, becauſe they were not ſmothered in corners.

Indeed

Indeede it is the manner of the wicked, alwayes to vant and brag of their concealed myſteries: but what of that? *They thinke* (as GOD ſaith by *Amos* chap:9) *to eſcape by darkneſſe or horror of their denne?* It may not be, for if they deſcend vnto hell, his hand is able ſpeedily to dragge them thence: if they take the wings of the morning, & mount vp to the clouds, he will plucke them downe; if they ſhroude themſelues in the skirt of the Mount *Carmelus*, he will put them off; if they diue or plunge into the bottome of the ſea, he will direct a Serpent to torment and ſting them in the deepes: if they flye before the face of their enemies, he will appoint a ſword to ſlaughter them; & to whatſoeuer courſe they bend themſelues with their endeuours, he will fix his eyes vpon them, not for good, but harme. For their conceites are like the drops of the morning dew vpon the leaues, which fall not for the ſonnes of men: but tarry with a miſt, and are dried vp with an exhalation. *Quid apponetur tibi lingua doloſa ſagittæ potentis, acutæ cum carbonibus deſolatorijs*, The ſharpe arrowes of the mightie, vvith the coales of deſolation, pſal: 120,4. It is no doubt, that *Spiritus verteginis* That ſpirit of giddineſſe (as the Prophet termeth it, Eſay 14,14) wherby we learne ſo many windings in and out, and all to this end; cheefly *Vt in Domino præuaricemur.* But when all is done, that ſentence of the Preacher will be found moſt true, Eccles: 57, 37: *Qui ſophiſte loquitur odibilis eſt*, He that ſpeaketh ſophiſtically is to be deteſted. We reade that *Adam*, fearing leaſt the light would reueale his wickedneſſe, in giuing eare to the falſe prophet, hid himſelfe in a corner of the Garden, and durſt not ſo much as preſent himſelfe in the ſight or walke of him, that made all of nothing, Gen.3,8.

Nothing done by the wicked can be concealed from the ſight of God.

He that ſpeaketh ſophiſtically is to bee deteſted.

Thus *Saul*, although he were a King, would not impart the ſecret of conſulting with the Sorcereſſe, to any more then two of his owne truſty ſeruants, 1 Reg:28,8. *Velleda* the great Propheteſſe of Germany, would conferre with no man, that her Maieſty might ſeeme the greater vnto thoſe, that were not acquainted with her cunning. The Iuglers haue no fancie to play one tricke oftentimes, for feare leaſt that which cauſeth wonder at the firſt, would make ſport at the parting. *Theodoret* reports, that *Leontius, Doctrinam involuchris obtexit*, Couered his Doctrine with veyles, which ſome compared to rockes vnder water.

Tacit. Annal. lib.3.

Hiſt.lib.2.cap 23.

The peeuiſh Heretikes, at the firſt planting of the faith (ſaith *Euſebius*) made ſmall account vpon what text of holy Writte, but rather in what moode or figure they concluded all their blaſphemies: which is all one with that which Iob calleth, *Sententias inuoluere ſermonibus imperitis*, To wrap and fold vp ſentences in vnskilfull vtterance, Iob 38,2. This ambiguity of Oracles, was the cauſe why *Plutark* thought that none but ſuch as were expert in Logicke, were fit to prophecie; which prooues their Art, to conſiſt and ſtand more vpon toyes then truth, vpon cauils then plaine dealings.

Euſeb.lib.5. cap.vit.

To this effect exclaimeth *Cotta* likewiſe; *O ſancte Apollo, tuis oraculis Chry-*

Chriſippus totum volumen implenit, partim falſis, partim caſu veris, partim falſiloquis & obſcuris, vt interpres egeat interprete, partim ambiguis, vt quæ ad dialecticum referenda ſint, &c. O holy *Apollo*, with thy Oracles hath *Chriſippus* freighted a full volume, whereof part is altogither falſe (as I beleeue) and ſome part true, but more by hap then cunning. Some are to be applyed and bent to what ſide wee liſt, others to obſcure and darke, as he that takes vpon him to interpret, ſtands in great neede of an interpreter: and ſome are ſo doubtfull and ambiguous, as cannot be found out without the skill and ſubtleties of Logicke, &c. Whereupon I may conclude, that no man vnder the degree of a Maſter of Art, can either vnderſtand or expound a propheſie. *Sceperus* a learned Writer of our age, enquireth where a man might meet with one, that could giue any geſſe at things to come? *Niſi hoc ambiguum dubiumque, & quod in vtranque partem referri poſſet*, Vnleſſe it bee ſo doubtfully, as may be wreſted to the proofe of either ſide.

Cotta his exclamation againſt chriſippus for the Oracles of Apollo.

Scep. 9. lib: 3.

We reade in *Ireneus*, that *Baſillides* an Heriticke, in imitation (as it ſeemes) of *Minos*, *Numa Pompilius*, and the reſt, diſperſed his conceits and hereſies abroad, *Secretorum quorundam miſteriorum ſimulatione*, Vnder the colour and pretence of certaine ſecret Myſteries. Moreouer, *Marcus* the Magitian was wont to baptize, *In nomine ignoti omnium parentis*, In the name of the vnknowne Father of all things, to whom the Paynims built an Altar long before his dayes, at Athens. All the *Sybils*, dwelt in grottes and ſecret places vnder ground; beſide, they kept themſelues no cloſer while they were aliue, then their books were holden after they were dead. *Nec ab vllo præterquam a duumuiris inſpici potuerunt*, *Neither might they bee looked into by any, ſauing the two choſen perſons that were appointed to that office.*

cont. valeat lib 1: cap: 12

Euſ: lib 4 c: 10

conſt: de falſa relig: lib 1. c: 6

The Coniurers of *Perſia*, finding themſelues ſo farre ouermatched with the meſſengers of God, in cleere and open light, deuiſed to admoniſh the King; not *Viua voce*, but by a certaine hollow ſound, conueyed into his priuy Cloſſet, by a ſecret trunke, of ſundry plagues and kindes of puniſhments, which were like to fall vpon his houſe, in reſpect he had too much depended and relyed vpon the Chriſtians, and their encouragements. But when the ginnes and vices of the Troyan horſe were layd open to the common view: the King himſelfe (according to the worthy preſident of *Cyrus*, his predeceſſor in the ſame authority) gaue ſentence againſt all the crew, *Vt decimarentur*, That the tenth perſon ſhould be ſlaughtered. For, though the ſeales of *Daniell* were ſound, there was a vault; and though the Cloſſet doore vvere ſhut, they found a vent for their villany, Dan. 14, 21.

Theod: lib: 5: cap: 22

The deuice of the Perſian coniurers againſt the meſſengers of god

Theophilus the Byſhop of *Alexandria*, deſcried the caues and holes, betweene another Idoll and the wall, wherein the Prieſts & Prophets lurking, gaue out what aunſweres ſerued fitteſt for their purpoſe. I ſpeake not of the Sacrifices to the Mother of the gods, and to *Proſerpina* the Queene of hell, cleane vnder ground; nor of the bloody cenſure of the Turkes againſt all men that dare preſume, to argue or diſ-

ſpute againſt their *Alcharon*, partly, becauſe it is too baſe to abide the touch; partly, leaſt as *Lactantius* conceiueth in a caſe not much vnlike: *Suſceptas publice Religiones diſputatio talis extingueret*, Such a diſputation might happen to put out, and quench a forme and order of Religion publikely eſtabliſhed.

De Orig. er. non cap. But I wonder moſt at the fond conceit of *Iulian* the vile Apoſtata, which was *Naturam auere in abſtruſo latere*, That Nature coueted to lurke in corners that were hidden; and that the diuine Nature would not ſuffer the knowledge of it ſelfe, to be driuen into the wicked and vnpure eares of men, with a ſimple kinde of vtterance. It ſeemes that Soc. lib 3. ca. 9 *Tully* (though an Infidell) was otherwiſe perſwaded in this point, demanding, *Hæc ſi Deorum ſigna ſunt, cur eſſent obſcura?* Howe it came to paſſe, that if theſe things muſt be taken and accepted as ſignes ſent from God, they were ſo darke? As if he ſhould haue ſaide, that either De diuin. lib 2 the Gods had (in very deede) a meaning to reueale them vnto men, in which caſe it was requiſite to ſuite and match them with our fraile capacity; or he meant it not all, and then our paines are idle. He prooueth in another place, that things which are obſcure, want both grace and maieſty.

The peeuiſh Heretiques themſelues, diſcouered this masking vnAug. epiſt. 43 der veyles, to be ſo fitte a ſhadow for abuſe, as *Maximus Maudarenſis* was not aſhamed to obiect againſt the Chriſtians (though moſt vntruly) that they had a proper and peculiar God of their owne, *Ad quem in abdito videndum ſe componebant*, *Whom they prepared themſelues to behold in ſecrecie*. I thinke the reaſon was, either becauſe they ſhut theyr chamber doores, when they gaue themſelues to pray, aſwell to ſhun the leuen of the Phariſies, in bragging of their outward complements of zeale and charity, as alſo to follow Chriſt, as Matth. 6, 17: and Matth. 6. 6. Or elſe, becauſe for feare of perſecution, they were enforced to aſſemble and communicate in corners; and beſides at times vnſeaſonable. In regard whereof, *Tertullian* giues warning to his Wife, Ad vx. lib. 1. to beware of matching with an Infidel after his deceaſe, becauſe (ſaith The admonition giuen by Tertullian to his wife. he) if you riſe to ſerue and honor God, hee will grow iealous and miſtruſtfull, that either your life and conuerſation is not as it ought, or your exerciſes according to the rule, *Qui male agunt oderunt lucem*, are not to be iuſtified.

Who liſt to ſee more ſlanders forged and ſurmized on this ground may reade the ſame good Father in his gallant and moſt iuſt Apologie: for otherwiſe, how great an ouer-ſight had it beene in them, to lurke in angles without light, when their Maiſter Chriſt him-ſelfe, (as Mat, 18, 17. Luke 12, 4. Heb: 12, 22. Apoc: 12, 1) not only wrought his miracles, and taught his Apoſtles, in the faireſt & moſt open light; promiſing that his Goſpell ſhould be preached on the tops of houſes, but withal eſtabliſhed his church (wherunto we are commanded to reſort both for ſound doctrine and lawful diſcipline) vppon a hill, comparing it ſometime to *Sion*, ſometime to a woman cloathed in the ſun,

ſome-

ſometime to the Kings daughter, garniſhed with diuers colours, and to whatſoeuer elſe hath either height or maieſty. But, as the principles whereupon falſe Prophets build, are couert, and the places where they dwell obſcure: ſo likewiſe are the prophecies themſelues, and not more perillous in practiſe, then difficult in ſence or vnderſtanding. For, ſince all matters which are onely ſounded by coniecture, haue no certaine ground whereon to reſt: It is no maruell (as Saint *Cirill* writes) that the Diuels fineſt practiſe hath euer beene, to conuey the poyſon of his drift within a cloude of ambiguity. Cirillus Cont. Iul.

Thus as the old Cocke crowes, the young records; *Sequuntur Diabolum, qui ſunt ex parte eius. They follow the Diuell, that are of his band.* And as the Prophet ſpeaketh; *Sicut mater & filia, As the damme is, ſo likewiſe is the daughter.* For though the wicked tooke firſt very great and violent exceptions, as well to the Prophet *Ezechiel*, as afterward to Chriſt himſelfe, for vſing parables, yet could they readily, and without any kinde of riſing in the ſtomacke, put ouer and digeſt the Diuels ſophiſtry: who like a wily Foxe, makes diuers holes to his earth, for feare of being waited for, or taken vnprouided. I could let in an Ocean of fit examples, for the prouing of this point, but becauſe the Volume ſwelleth with the burden of it ſelfe, I will not charge it any further then is requiſite. At ſuch time as the Oracles of *Apollo* warned *Cambiſes*, to beware of *Smerdis*, who ſet lime-twigges for his Crowne, the King forthwith ſuppoſing, that his brother had beene meant, bereft him of his life; but after this, another *Smerdis*, who was nothing of the bloud: *Quem fata in occulto reſeruabant, And whom the deſtinies concealed in the decke*, accompliſhed the Prophecy. King *Edward* the fourth in *England*, faulty (almoſt in the ſame degree) by practiſe againſt his brother, as the ſequell proues; but for reuerence vnto the man, in ſome reſpect already tolde, I will paſſe it ouer. Sap. 2. 24. As the mother is, ſo commonly is the daughter. Hero. li. 3.

The Emperour *Claudius*, being priuily admoniſhed to beware of *Caſsius*, cauſed the Gouernour of *Aſia*, whoſe greatneſſe (as it ſeemes) he feared moſt, to be made away; forgetting that one *Cherea*, one of the Tribunes of the Campe, carried the ſame name, who performed afterward as much as was looked for. *Iupiter* intending to reuenge the wrong, which *Agamemnon* had done to *Achilles* about his Miſtreſſe, at the requeſt of his Mother the Goddeſſe of the Sea, conueyed a dreame (to this effect) into *Agamemnons* head, νὺν γὰρ κεν ἕλοι πτολίεθρον, &c. *That if euen now he would giue an aſſault, he ſhould ſurpriſe the City.* The warning was ſent from the greateſt God, and to the greateſt Prince; and yet if we conceiue, πτολίεθρον according to the preſent tence, it was a lie, and put the King with all his Army in great perill of their liues. If otherwiſe, as the Grammarians ſpeake; *Cum latitudine temporis, With large allowance and extent of time*, it might be verified, (as indeed it was) full tenne yeeres after without any fauour, but diſgrace, for the preſent. Iupiters reuenging the wrõg done by Agamemnon to Achilles.

The ſame *Cambyſes* (of whom I ſpake before) being aduiſed to be-

ware of a Towne called *Ecbatana*, would neuer come at one of thoſe which was in his owne Dominions, but light by chance into another, where his life ended. So died an Earle of *Pembruch* at *Warwicke* in *Wales*, when he was put in feare of *Barwick* on the border. And *Edward* the firſt, at *Brough* vpon the ſands, when hee doubted *Brough* vpon *Stanmore*. The night before King *Henry* the fourth meant to ſet forward to the holy Land, with an intent to declare his inward repentance for the wrongs which he had done at home, by warring againſt Infidels: becauſe it had beene tolde him that he ſhould dye in *Ieruſalem*, it was his fortune to fall ſicke, and dye ſoone after in a Chamber, bearing that name heere at *Weſtminſter*.

Barwicke in Wales miſtaken for that on the borders

Wolſey the Cardinall of *Yorke*, being giuen to vnderſtand, that at *Kingſton* he ſhould ende, would alwayes rather ryde about, then paſſe through *Kingſton* vppon *Thames*, though it were his ready way from *Aſher* to the Court. But afterward, notwithſtanding all this diligence, the man was committed (by the Kings expreſſe commandement) to the charge of Sir *Anthony Kingſton*, to be conueyed with all ſpeed to the Tower, if vpon diſcouragement and want of heart, he had not fallen into a burning Feuer vpon the way at *Leiceſter*, and there deceaſed.

Cardinall Wolſey durſt neuer ride thorow Kingſtone vpon Thames.

The Iewes vppon a certaine propheſie, that one ſhould ſpring out of that quarter, who ſhould be Monarch of the world, ſuppoſing that their chaynes were almoſt looſe, and their miſ-fortunes drawing to an ende; became ſo braue and gallant againſt *Rome*, without regard of eyther lawes or Magiſtrates, that as a Countryman of their owne reports, *Ne aduerſis quidem ad vera mutarentur, They were not reformed and brought to truth, no not with aduerſity*. But whether this were verified in the Emperor *Veſpaſian*, who as *Ioſephus* writes, *Priuſquam e Iudæorum finibus diſcederet, Cæſar deſignatus eſt, Was appointed Emperor, before euer he departed out of Paleſtine*. Or rather in our Lord and Sauiour Ieſus Chriſt, the King of Kings, whoſe day *Abraham* beheld, *Et gauiſus eſt*, and was glad, albeit the ſtubborne Iewes refuſed, and caſt off his gentle yoke, yet I am ſure this ambiguity was one of the cheefeſt meanes to bring on that mortall warre, which according to the words of Chriſt himſelfe, *Left not ſo much as one ſtone vpon another*.

Ioſeph. antiq. lib. 7, cap. 10

Iohn 8, 56

In the time of *Valens* (the moſt wicked and blaſphemous Emperour) ſome to ſollace and delight themſelues with hope of change, & others that were rich and happy by the malice of the time; being both deſirous in one degree, though not with one humor, to know by wicked and forbidden Artes, who ſhould ſucceede; the diuell (as mine Author writes) *Obſcurum vti ſolet reſponſum dedit, Gaue an obſcure anſwer, according to his wont, that the parties name of whom they were ſo curious to vnderſtand, began with theſe foure letters,* Θεοδ. This comfortable Oracle hauing beene deliuered and conueyed ouer from one friend to another by diſcourſe, brake out at laſt, and came to the Princes eare; who muſing and deliberating with himſelfe a while vppon the point, procured the diſpatch (foorth-with) and riddance of ſo ma-

Theod: lib: 3, cap. 13

ny

ny out of the way, as eyther in reſpect of honor, courage, wit, diſcontentment, or affinity with theſe foure letters, might by any poſſibility, eyther put his perſon or his ſtate in hazard. But the concluſion was, that not *Theodoſius* immediately, at whom he ſhot without all ayme, but firſt *Gratian*, and afterward *Theodoſius* attained to the gouerment. The *Welſhmen* had a propheſie, that the Roode of *Daruell Gathrē* ſhold ſet fire on a Forreſt, a thing ſo farre from ſence and probability, as no man could conceiue what it ſhould meane: till *Cromwell* meaning to make a ſcorne of ſuperſtition, cauſed the fire where-with no Foreſt ſtored with great trees, but a ſilly Fryer ſhould be burnt, to be kindled with that Image. So that in very deed, a great man ſprang out of *Iudaa* (but no Iew.) *Theodoſius* ſucceeded *Valens*, but not immediately. *Daruell Gathren* burned a Fryer, but no Forreſt, and the ſtrumpet had a childe by one *Euſtathus*, marry not the Biſhop, but the Copper-ſmith.

The Welſhmen propheſie of Daruell Gathren concluded in Frie Forreſt.

Theod. lib. 1. cap. 22.

Thus haue I made plaine, that it neyther ſtandeth with the duty of a Chriſtian, which ought wholly to depend vpon the prouidence of God, nor with the iudgement of a godly wiſe man, that wold willingly both thriue in this world, and liue in the world to come; nor with the profeſſion of an honeſt man, that hateth couine and deceite, to ſeeke out any other prompter then *veritatis ſpiritum*, nor any other light then grace, nor any other meane then mercy, nor any other trade then ſingleneſſe; for by the tree we may gueſſe at the fruite, and by the lips at the lettice.

CHAP. XXIX.

Of other impertinent enquiries, whereunto anſwer hath beene formerly made; but yet ſomewhat more heere illuſtrated.

NOw whereas ſome may perhaps enquire, whither the armes of God be ſhortned, or his mercy toward vs ſo much abated, as hee neyther can nor will inſpire his Prophets in theſe latter dayes, with ſo large a meaſure of his grace, as thoſe that liued vnder the yoke and bondage of the law? To this I haue already made a full and perfect anſwer, where I treated of the ceaſſing of that extraordinary guift, and therefore in this place will ſay no more. But that conſidering it pleaſed Chriſt, not onely to giue ſome Apoſtles, and ſome Prophets, and other ſome Euangeliſts, others Paſtors and Doctors, *To the conſummation of the Saints, vnto the worke of the Miniſtry, vnto the edifying of the bodye of Chriſt, vntill we meete all into the vnity of the faith, and knowledge of the ſonne of God into a perfect man, into the meaſure of the age of the fulneſſe of Chriſt*, *Eph.* 4,11. But withall, to leaue the holy Ghoſt his Deputy (as *Tertullian* calleth him) *To direct vs into all truth*, *Iohn* 16,13, *And to continue with vs, not for a month, but for euer*, *Math.* 28,20, we neede not

Whether the armes of God be now ſhortned vnto vs in Propheſies or no.

Tertul. con prax.

not thirſt ſo greedily for like diſcoueries. Againe, we deny not, but that as the ſpirit bloweth where he liſt, Ioh.3,8, as the power of Chriſt is neyther ſtinted nor confined within bounds; ſo whē it pleaſeth him, he may raiſe vp a Prophet that ſhall tell what is to come, but after ſuch a manner, as he raiſed *Lazarus* from death, Iohn 11,44; marry notwithſtanding ſince we ſhall be peſtered with falſe Prophets (as our Sauiour Chriſt warned vs) vnder the skinnes of Lambes, Matth.7,15, that is, the weede of plainneſſe and ſimplicity, which inwardly are rauening and deuouring Wolues. Since there were falſe Prophets once among you (ſaith S.*Peter*) *Sicut & nunc, in vobis ſunt magiſtri mendaces, Euen as now there are among you lying Maſters*, 2 *Pet.*2,2. Since as I proued in another place, the diuell can transforme himſelfe into an Angell of light, 2 Cor.11,14, not for any loue he beares to heauen, but to prepare a way to ſpoyle on earth; we cannot be weary in diſtinguiſhing the Miniſters of light from darkneſſe, truth from error, and lyes from propheſie. Saint *Iohn* aduiſeth vs, *Probate ſpiritus, To try Spirits, whether they be of God or not*, 1 *Iohn* 3,4. And S. *Paul* ſo much eſteemes this guift, *Diſcretionis ſpirituum, Of diſcerning ſpirits*, 1 *Cor.*12, 10, as he matcheth it with that of working myracles. We reade that God commanded *Semei* to curſe *Dauid*, 2 *Reg.*16,12. Againe, *Propheta cum errauerit & loquutus fuerit verbum, ego Dominus decepi illum, When the Prophet hath erred, and ſaid the word* (ſaith God by *Ezechiell*) *I the Lord haue deceiued him*, *Ezec.*14,9. To like effect hee warranted the courſe which the lying ſpirit meant to take in abuſing *Achab*, with his whole conſort of Prophets, in thoſe words, *Decipies & prævalebis*, 1 *Reg.* 22,22. The ſame God gaue ouer *Ezechias* likewiſe, *Vt tentaretur*, 2 *Par.*32,31. Beſide, in that ſhort forme of prayer which our Sauiour hath ſet downe for vs in the Goſpell, our requeſt is, *That hee leade vs not into temptation, &c. Mat.* 6,13. Wherefore wee are to note out of a place of *Deuteronomy*, chap.13,3, that God permitteth vs to be tempted oftentimes, and that for ſundry cauſes. Firſt, *Vt palam fiat an diligamus in toto corde, in toto anima noſtra: That it may be manifeſt, whether we loue with all our heart, and with all our ſoule.* And to the ſame effect S. *Paul* hath ſet it downe, *that hereſies muſt bee, that they which are approoued may be manifeſt*, 1 *Corinth.*11,19. Another reaſon is, *Vt iudicentur omnes, qui non crediderunt veritati, That all they may be iudged, which haue not giuen credite to the truth*, 2 *Theſſ.*2,9 Thirdly, *Vt poſteris detur exemplum patientiæ noſtræ, That an example of our ſufferance may be tranſported and conueyed to thoſe that ſhall come after vs*, *Tob.*2,12. Furthermore, that wee may repayre more ſpeedily to God, when the diuell chaſeth vs in moſt extremity. And laſt of all, *Vt habeat alios quos puniat, alios quos honoret, That he may finde ſome to reward, and ſome to puniſh.* Whereupon it is affirmed in the *Iudges*, chap.14, that when *Sampſon* went about to marry with an Infidell, *Parentes neſciebant quod res a Domino fieret, & quæreret occaſionem contra Philiſtheos*; His parents vnderſtood not that thing was wrought by God, that by this meane he

The power of Chriſt is not ſtinted or confined with in bounds.

The diuell beares no loue to heauen, but to ſpoyles vpon earth.

Lact de Orig. err. lib.20,18. Some ordained to be rewarded and others to be puniſhed.

he might picke a quarrell againſt *Philiſthim*.

When ſome ſhall ſay, *That here and there is Chriſt, when Antichriſt himſelfe ſhall come, according to the operation of Sathan, in all lying ſignes and wonders, &c.* 2 Theſſ.2,9. When the dayes ſhall be ſo dangerous as faith cannot be found without ſome difficulty, and if thoſe dayes were not cut off by mercie, the very choſen and elect themſelues ſhold haue much ado to ſhun the trap of guile, then may we count him happy, by the voice of Chriſt, *That perſiſteth to the finall end of all infirmity. Fauos etiam veſpæ faciant*, The Waſpes make combes as well as Bees. And by the text it ſelfe it may bee gathered, that diuels of the middle ſort might be caſt out in the name of Belzebub, whom GOD reſerueth by his mercy. *In deuorationem, cui vult, & quando vult, To be deuoured by whom, and when it pleaſeth him*, Math.9,33. All theſe aſſaults are ſtrong, but yet God is faithfull, who will not ſuffer vs to bee tried and tempted aboue our ability: *Omnia autem poſſumus, in eo qui nos confortat, But we may do all in him that comforts vs*, 4 Eſdras chap.5 verſe 23.

Tertul.contra. Marc.lib.2.

But, euen as they which offered ſacrifice to feigned Gods, with the fond *Arcadians*, were transformed into one wilde beaſt or other. As they that taſted of that whoriſh cup in the Reuelation, were conſumed by the wrath of God: As *Lots* wife, onely for looking backe, was turned into a ſtone of ſalt: As none that hauing ſet their handes once to the Plough, drawing backe againe, are apt for the kingdome of God; ſo they that giue themſelues from truth to lies, are ten times woorſe then either bruite beaſts or ſtones, and hatch more monſters in the Church of Chriſt, then euer Poets could deuiſe out of the crochets of their giddy fancies.

Such as giue themſelues frō truth to lyes, are worſe then bruite beaſts.

If then the diuel by this ſlight, in changing & transforming ſhapes and colours, as (without the grace of God) he may deceiue the beſt: and God himſelfe hath ſometimes armed him for reproofe of our aſſured faith, Luke 9,62, which ſtriue and skirmiſh vnder the moſt royal enſigne of the croſſe of Chriſt; wee muſt ſeeke out more certaine grounds of difference, betweene the propheſies of God, & the deceits of Sathan, if we meane to be prepared againſt miſcheefe. Neither is this matter difficult or hard, to thoſe that labour in the Word. For, euen as God, enflamed with a merciſull and tender care of our ſoules health, hath ſpecified the markes, whereby the falſe Apoſtles may be noted and diſtincted from the Paſtours of the Church: So may wee iudge of Prophets by the ſame, ſo often as it pleaſeth him to raiſe vppe any, in an extraordinary manner.

CHAP.

CHAP. XXX.

Concerning such whatsoeuer they be, that will be taken and reputed as lawfull Prophets.

To proue the spirit to be inspyred from aboue.

FIst therefore I require, that whosoeuer will be taken, and reputed as a lawfull Prophet, prooue his spirite to haue beene inspired from aboue: for otherwise, how cuningly soeuer it bee veyled with a maske of guile, yet will it neither carry weight nor colour with the godly. Of this minde was godly *Ioseph*, Gen.40,8, when he told the seruants of King *Pharao*, *Dei esse interpretationem*, *That interpretation belonged vnto God.* And so likewise was *Daniel*, referring all vnto God which fore-telleth things to come, *Mihi quoque non in sapientia quæ est in me, plus quam in cunctis viuentibus Sacramentum hoc reuelatum est, &c.* For this mystery (saith he) was not reuealed vnto mee, in respect of any greater wisedome, then is in other men, &c, Dan.2,30. By *Iob* we are assured *Inspirationem omnipotentis, dare intelligentiam*, That the inspiration of the Almighty giueth vnderstanding, Iob 32,8. So that wee may prescribe with *Amos* chap.4,7, *Partem super quam non pluit Dominus arescere*, That the part doth parch and wither, vppon which God letteth fall no drops of his fauour. *Hoc primum intelligentes, &c.* For, this must we first of all conceiue and vnderstand (saith Saint *Peter*) that no Propheſie of Scripture, is made by priuate interpretation, 2 Peter 1,21. For, not by the will of man, was propheſie brought at any time, but the holy men of God spake inspired with the holy Ghost.

The steppes of men are slippery, their coniectures darke, their opinions variable, and their iudgements bounded within limits. *Iamblicus* in his Treatise of the mysteries of Egypt, vtterly disproueth theyr conceits, which would haue drawne the gift of propheſie eyther from the light of Nature, or from any other fountaine, sauing the meere grace of God; *In quo omnis authoritatis præsaga vis consistit*, In whom consisteth the prognosticating force of all authority. So Christ gaue his Father thankes; For concealing from the Learned, what hee had reuealed vnto babes, Luke 10,21. And again, *He chose* τὰ μωρὰ τοῦ κόσμου, *the follies of the world, to confound the practise of the curious*, 1 Cor.1,27 If propheſie be supernaturall Diuinity, then can it not bee taught by rule, *Sed per principia diuinitus reuelata*, But by principles reuealed by God onely.

Iamb. de mist. Aegypt.

In the meere grace of God consisteth the prognosticating force of all authority.

Therefore, *Nabuchodonozor* acknowledgeth the gift of propheſy in *Daniel*, *Quia spiritus Domini in illo erat*, The spirit of God was in him, Dan,4,23. And the Wife of *Balthazar* seeketh to withdraw her Husband, from the fruitfesse confidence which hee reposed in the fooliſh prophets, that had lost the pole by this plaine demonstration, deducted from the cause efficient; That there was in *Daniel*, *Spiritus amplior & ostensio secretorum*, a more plentifull and ample Spirit, ioyned with disco-

discouery of secrets, Dan.5,12. Not long before the time, that *Saule* was called and aduanced to the gouernment, hee was aduertised by *Samuel* the Prophet, as it were for an earnest of Gods fauour towards him, that he should propheſie; But when? Marry *Cum inſilierit in te ſpiritus Domini*, when the ſpirit of God hath inuaded thee, &c. 1 Reg: 10,6. *Ioſias* is ſaide to haue bene *Diuinitus directus*, Eccl: 4,93. and without him (ſaith *Eſay*) we neither know where to finde, *Theſauros abſconditos, vel arcana ſecretorum*, Eſay 45,3. Though *Balak* wold giue me the houſe full of gold or ſiluer(ſaith the Prophet *Balaam*)I can neither chop nor change the word of God,to ſpeake more or leſſe,Num. 22,18. And againe, *Nunquid potero loqui,&c?* Can I ſpeak or deliuer any other thing then that which God hath put into my mouth?Num. 22,38. *Putas quoties fata aperienda ſunt, in nobis ſitum eſſe*,&c. Thinke you (ſaieth another Prophet in *Ioſephus*) that ſo often as the deſtinies are to be reuealed, it conſiſteth in our will and power, to ſuppreſſe or vtter what we liſt? Not ſo, *Nam ipſe ſpiritus Oracula quæ vult, profert nobis, nec ſcientibus, nec cogitantibus*, For the Spirit himſelf giueth our, what Oracles it pleaſeth him, when wee doe neither vnderſtand nor thinke of it. Ioſeph. Antiq. lib. 4 cap. 6.

Caſſandra telleth in like manner, that when the ſpirit entereth into her minde, λέγειν τὰ μέλλοντα τοὺς μαινομένους ποιεῖ, it cauſeth thoſe that are eſtranged from themſelues, as it were by a kinde of trance to propheſy. *Audiam quid loquatur in Dominus*, I will heare what God ſpeaketh in mee (ſayth the Prophet *Dauid*, Pſalme 84,4) and ſo he might bee bolde to do, ſince Gods Spirit ſpake both by his voice and pen, *Spiritus Domini loquutus eſt per me, et ſermo eius per linguam meam*, 2 Reg. 2, 25. And againe, *Lingua mea calamus velociter ſcribentis*, My tongue is like the pen of a ſwift Writer,&c, Pſalme 45,2. Gods Spirite ſpake both by the voice and pen of Dauid.

Both *Manue* and his wife, were made acquainted with the ſecret purpoſe of Almighty God; but from his owne mouth, and by the ſeruice of an Angell, Iudges 13,22. *Elizeus* diſcouered the inward thoght of *Gieze*, 4 Reg. 5, 26, and all the wordes which hee ſpake in his priuy chamber, 4 Reg. 6, 12, but by the grace of diſpenſation, Amos 3, 7. And therefore we may note a great regard in *Hely*, to diſtinguiſh betweene Reuelation and Fantaſie, when he gaue aduice vnto *Samuel*, declaring what had chaunced him, before hee were inſtructed in the word of God) to returne to ſleepe, and not anſwere any more, till the voice had cald him againe, 1 Reg. 3, 9, ſuppoſing, that a dreame wold vaniſh like a ſhadow of it ſelfe; but the voyce of God would not giue ouer, till his holy will and pleaſure were accompliſhed, *Senſum tuum quis ſciet niſi dederis ſapientiam, et miſeris ſpiritum in ſanctum tuum de altiſſimis?* Who ſhall attaine to thy ſence, vnleſſe thou giue wiſedom, and ſend downe the Spirit from the higheſt, Sapientia 7,9. He giueth *Inſpirationem et omnia*, Acts 17,26. And the Preacher earneſtly perſwadeth vs, in no wiſe to ſet our hearts vpon a viſion or propheſie, vnleſſe it deſcend *Ab altiſſimo*, Eccl. 49,3. The reaſon followes in Saint *Paule*, A great regard diſtinguiſhed betweene reuelation and fantaſie.

Quæ Dei sunt nemo nouit nisi spiritus Dei; For those things that are of God, or belong to him, are not otherwise to bee vnderstood, then by his Spirit; 1 Cor. 2. 11.

This warrant of Gods Spirit, therefore is the chiefest and surest meane of distinguishing betweene the false and true. But yet, since that olde Mounte-banke of *Bethel*, 3 *Reg.* 13. 1. was not ashamed to pretend this warrant, when he went about to cousin and deceiue, *Iohn* 3. 8. And the false Prophets in the dayes of *Ieremy*, demanded how the Spirit of God could forsake them, &c. We must examine them by the word of God, as by the touch of truth: *For if an Angell should preach any other faith or doctrine, then that which beganne first at Ierusalem*, Acts 1. 8. *and hath beene since dispersed ouer all the world; let him be Anathema*, Galat. 1. 8. God is offended heauily with a mortall sinner, which abuseth his holy name; much more with a deceitfull Prophet, that dare carpe at his prerogatiue. And therefore let them vaunt of *Ierusalem*, the Arke, the Cherubin, the Couenant, or of what they list, a protestation which is flatly repugnant to the deede or act it selfe, auaileth not to strike off the fine or amercement, which is set vpon those malepert aspiring Iackes, that couer lies with hope, and hookes with hony. The reason why Saint *Peter* would not forsake, or leaue his Master for all the World, was, *Because he had the words of euerlasting life*, Iohn 6. 68. *which are a lanterne to our steps, a fountaine of true wisedome, a staffe of stedfast comfort, and an Oracle of certainty.*

The Spirits are to be examined by the word of God.

The Noblemen of *Thessalonica*, for triall of the soundnesse of that spirit, wherewith the Disciples and Apostles taught, repaired to the Text of holy writ, *Acts* 17. 11. *Scrutantes scripturas, an hæc ita se haberent, &c. Searching and examining the Scriptures, whether these things were indeede as they were tolde.* And to this Oracle, our Sauiour, *Ioh.* 5. 39. sent the Scribes and Pharises, who seemed to make doubt of his authority: For these are indeede, *Discretores spirituum & intentionum cordis, Heb.* 3. 12. *The discerners of our spirits, and of the purpose of our heart.* Ioh. 11. 48. According to the Scriptures rightly vnderstood, not onely scruples were decided, *Deut.* 17. 10. while the Law bare all the stroke, but cases of our soules shall be determined in the day of iudgement. *Ioh.* 12. 48. *Shall the people*, saith *Esay*, *require a vision of their God, for the liuing from the dead?* Esay 8. 20. *Ad legem magis & testimonium, quod si non dixerint iuxta verbum, hoc non erit eis matutina lux; Rather let them come to the Law and the testimony: but if they speake not according to this word, they shall not enioy the morning light, &c.* And therefore, as we blame not *Saul*, for asking counsell of the Priests and Prophets, 1 *Reg.* 28. 6. to whom the gift of sound interpretation was allotted, and assigned by the mercy of Almighty God; *Deut.* 17. 9. *That the people might euer haue an assured ground whereon to rest, and the spirits of the Prophets might be subiect to the same*; 1 *Cor.* 14. 32. So God hath rased him out of the Booke of life, *For seeking knowledge by the wicked spirits, when the Spirit of his God had quite forsaken him*; 1 *Reg.* 28. 16. The Prophet

The discerners of our spirits, and purpose of our hearts are the Scriptures.

Dauid

Dauid would not be beleeued any further, touching the plot of that holy Temple, which his Sonne ſhould build, then hee could bring proofe; 1 *Par.*28.19. *Omnia veniſſe ſcripta manu Domini ad ſe, vt intelligeret vniuerſa opera exemplaris, That all things appertaining to the ſame, came to him written with the hand of God, that he might vnderſtand all the workes of the patterne.* Chriſt by the warrant of the word, approued himſelfe to haue beene that very right and true *Meſsias*; *whom both Abraham beheld in ſpirit with exceeding ioy*, Iohn 8.56. *And Dauid with great ſatisfaction*, Pſal.109.1. *And Moſes preached daily in his ceremonies:* 2 *Cor.*3.15. Whereupon Saint *Paul* doth iuſtifie the doctrine taught by the Diſciples and Apoſtles, chiefly for this cauſe, that it was the ſame which the Prophets had foretold, and *Moſes* had prefigured; *Acts* 26. *Moyſen habent & prophetas*; *For they haue Moſes and the Prophets*, ſaid *Abraham* to the glutton, that was plagued and tormented in the gulfe of hell, *To whom if they will giue no credit, neither will they to a man that ſhould ariſe from the dead, &c. Luke* 16.21. There may be, and I doubt not but there are at this day, *Sedechiaſis*, great ſtore, which deliuer rules by rote, and crie out; *Viuit Dominus, hæc dicit Dominus, cum Dominus non ſit loquutus*; *Thus ſaith our Lord, when hee ſpake it not: Ier.* 14.14: There may be forged viſions and reuelations, but they carry not *Reſponſa Domini*; *The reſolutions of God: Mich.*3.6,7. The World may runne of wheeles, but they are not thoſe of which *Ezechiell* the Prophet ſpake, *Ezek.* 20. *In quibus erat vitæ ſpiritus.* There may be ſtrong and mighty blaſtes, to ſhake the rockes, and turne vp mountaines from the bottome; *But not in the Spirit of the God Almighty:* 3 *Reg.*13.12. Diuers may chat and babble, *Fabulationes*, *Old wiues tales*; Pſal. 119.86. *Sed non vt lex tua*; *But they are not like vnto thy Law.* Wherefore wee may finde plainely by *Ioſephus*, that albeit the plagues and miſeries of the ſtubborne and ſtiffe-necked Iewes, were reuealed beforehand to their generall; yet ſo great care was taken in that wretched time, that the people might not be abuſed, or miſled by priuate fancies, wanting warrant in the written words, that the ſtory ſetteth downe withall; *Probe nouiſſe illum prophetarum libros, That he was very skilfull, or well learned in the Bookes of the Prophets.* *Dioniſius* a godly Biſhop, being warned in a viſion, not to be too ſcrupulous, in forbearing to reade Bookes of heretikes, conſidering he might as eaſily find matters there, whereby to confute themſelues, as Saint *Paul* did in *Epimenides*, *Aratus*, *Menander*, and (which is more) in the very marble ſtones, to garniſh and ſet forth the Spouſe of Chriſt: would not giue credit to the ſame, as comming from the Spirit of God, although he were both learned and able to diſcerne, before he had examined and proued it; *Voci Apoſtolicæ conuenientem*; *To be agreeable to the voice Apoſtolike.* Alluding either to that warrant, of making proofe of all things, ſo that wee retaine no more then is religious and good; 1 *Theſſ.*5.21. Or to another place, where all things are ſaid to be, *Munda mundis*, that is; *Cleane to thoſe that are cleane*; *Titus* 1.15. Or to the ſheete, let downe to *Peter* by foure

Forged viſions doe not carry Gods reſoluti. ons.

Ioſeph. de bel. Iudg. lib. 3. cha. 14.

Dion. de Bap. vt citat. ab Euſebio.

Nothing can be counted common or vncleane, which God hath purified.

corners, Acts 10,15, ſhewing that nothing may be counted common or vncleane, which God hath purified. Wee know, *that no man can lay any other foundation, then that which is already laide for vs, which is Ieſus Chriſt, that we are built vpon the Prophets and Apoſtles, Chriſt beeing the Corner ſtone*, 1 *Cor.*3,11. *Eph.*2,20. And that all knowledge which hath no ground in him nor in his word, *Not onely puffeth vp*, as S. *Paul* declares, 1 Cor.8,1, but baniſheth for euer from the ſight of him, who choſe the meanes which were accounted fooliſh in this world, and to the ſight of fleſh and blood, to confound the wicked in the pride of their preſuming pollicy.

Such as are not inſpired by the gift of God, ought not to be admired as a Prophet.

Whoſoeuer therefore murmureth with *Mary* againſt *Moſes*, Num. 12,2, picketh quarrels with *Dathan* and *Abiron*, Numb.16,3, againſt thoſe that are in office to correct and puniſh ſinne, ſetteth vp one Altar againſt another, *Præuaricationis animo*, miſtruſteth God with *Iſrael* in the Deſert, maketh a hotch-potch or a mingle-mangle, betweene the lawfull and true ſeruice of God, and the blaſphemies of Idols, with the Prieſts of *Samaria*, or demandeth counſell and aduice of *Belzebub*, the God of *Acharon* with *Ochozias*, can neither be thought to be inſpired by the gift of God, eſteemed as Chriſtian, regarded as an honeſt man, nor admired and frequented as a Prophet. Wherefore, firſt we muſt away with wicked *Adamites*, whoſe manner was, ſo often as they burned in vnlawfull or vncleane deſire, to cry *Spiritus in hanc concaluit, My ſpirit waxeth hot, or is enflamed to this woman*, though ſhe were the Wife of another, and thereuppon to enioy and vſe her (as it were by warrant from the Court of Heauen) ſo farre as the Paſtor was enforced to confirme, to ſeale and ratifie the bargaine made betweene the parties, by that Text in *Geneſis*, chap.1,22, though wreſted like the diuels *Scriptum eſt, Encreaſe and multiply*. Next away with the moſt irregular and lawleſſe *Anabaptiſts*, who neuer vouched other reaſon for committing murder, whoredome, theft, and whatſoeuer ſinne they were enclined moſt vnto, then the ſtirring and ſuggeſting of their own diſhoneſt ſpirit, when the mood enflamed them. And laſt of all, away with the fayned reuelations and viſions of *Roger Bacon*, Fryer *Hilton*, *Sauanorola*, with the reſt of that vngodly crew: becauſe they dare not ſhew their faces againſt the Church of Chriſt, which is *Acies ordinata*, *An Army marſhalled in order*.

Againſt all blaſphemous Sectaries.

Tertul. de præſcript heret.

Whatſoeuer credite they haue gotten (as *Tertullian* writes) in *Caſtris rebellium, vbi eſſe tantum promereri eſt. In the Campe of rebels, where a man which being and aſsiſting onely, may come forward & atchieue great honour*; yet they draw no Charter from the written word, their geſſes are not warranted by the holy Ghoſt, they wreſt but prooue not, they deceiue but teach not, and limme their letters rather with the wateriſh colours of abuſe, then with the laſting oyles of plaineneſſe and religious ſimplicity. I know that ſtrange forewarnings haue beene fathered vpon S. *Bridget*, *Abbot Ioachim*, and others of the better ſort, expreſſing with moſt bright and liuely colours, the debate and diſcord which hath

hath beene paſſing hot in this vnhappy age of ours, betweene *Iacob* & *Eſau*, and no further off, then in the bowels of *Rebecca*. But ſince wee finde, that *Dominus narrabit in ſcripturis populorum, &c.* Pſal. 84,6. *God will declare in the ſcriptures of his people, that truth ought to bee reſounded from the tops of houſes*, *Luke* 12,3, and that ſuch toyes as theſe, which neyther were prefigured by *Moſes* & the Prophets, nor are now compriſed in the Goſpell, nor approoued by the Church of Chriſt, deſerue to be marſhalled among thoſe fancies and *Apocrifas*, which *Euſtochium* was taught to ſhun, as the Serpents egges then regarded for their weight. I thinke it ſafer to conceale them with a veyle of ſilence, then by example to let in a world of blaſphemies. For otherwiſe this inconuenience muſt needs fall out, that as nothing is ſo fooliſh or ridiculous, but hath beene pleaded and defended by ſome one Philoſopher or other; ſo nothing is ſo godleſſe and ertonious, which may not bee coloured with the varniſh of diſſimulation. If now it be demanded, who ſhall expound, interpret, or apply the Scriptures, for the ſifting of the ſpirits and their propheſies; in this caſe I anſwer, that none are ſo fit as the lawfull Paſtors of the Church; for that was the plaine meaning of S. *Paul*, when he reſolued, *That the ſpirits of the Prophets ſhould be ſubiect to the Prophets*, 1 *Cor.* 14,33, becauſe our Sauior was no God of diſcord and diſſention, but of peace and vnity. Hieron. ad Euſtoc.

Prouided alwayes, that theſe Paſtors be called orderly, as *Aron* was, Heb. 5,4, that they be not greazed in the hand, as the Leuite of *Michas*, Iud. 17,12, that they enter by the doore, and climbe not vp another way, like a theefe and a robber, Ioh. 10,13, that they bee as *Apollo* was, *Potentes in ſcripturis*, *Mighty in the Scriptures*, *Acts* 18,24, able to exhort in ſound doctrine, Tit. 1,9, and to conuince thoſe that oppoſe their malice againſt truth. If otherwiſe, I may bee bold to ſay with *Martian* the learned Father, that it had beene better for the Biſhops to haue thruſt their hand into a buſh of thornes, then to haue laide them on the heads of ſuch vnlearned Miniſters, as haue neither skill to teach the ſimple, to reſtore the weake, nor to reduce the wandring. For if it were affirmed of the Iewiſh Prieſt, Heb. 5,1, who was but a figure of that Prieſt by whom ours are authoriſed in the miniſtry of the truth, *That his lips ſhould keepe the law, and that we ſhoud require it at his hands, becauſe he was a meſſenger of the God of hoaſts*, *Mal.* 2,7. If he were then made *Iudge of plea and plea*, *Deut.* 17,10, *and enfeoffed with ſo ſure a promiſe*, as S. *Auguſtine* doth plainely teach, that though he liued ill, yet he could not teach amiſſe: How much rather may we warrant and aſſure our ſelues, that lawfull Paſtors orderly ſucceeding in the ordinary function of the twelue Apoſtles, 1 Tim. 4,14. 2 Tim. 1,6, which were prefigured by the twelue Tribes of *Iſrael*, to whom the ſonne of God hath promiſed his grace and diuine aſſiſtance, *So oft as two or three bee gathered together in his name*, *Math.* 18,2: with whom at his departure hence, he left not onely keyes of diſcipline, Iohn 20,23. 1 Cor. 5,5, but the mighty working of his holy ſpirit, with theſe heauenly properties, Paſtors ought to be called orderly, & to enter at the doore, not to climbe ouer the walles. Soc. hiſt. lib. 5. cap. 20. De doct. chriſti. li. 4. cap. 27

perties, *To ſanctifie, Rom.*16,15. *To ſuggeſt vnto their mindes and memories from time to time, whatſoeuer had beene eyther ſaide or done by him, Iohn* 14,26. *To leade them into all truth, and remaine with them to the conſumation of the world, Iohn* 16,13, *Math.*28,20. And not with them alone, but with as many as ſhould bee inſerted and engraffed on the ſtocke of faith, by the miniſtry of their preaching, Ioh.17,20. How much rather may wee warrant and aſſure our ſelues, I ſay, that theſe ſhall alwaies hold the skill of meaſuring and poyſing doubts, the depth of vnderſtanding, and the meanes to make an ende of them?

Pawnes and pledges of good will betweene the Church and Chriſt her Spouſe.

Theſe graces are as rings or pawnes and pledges of good will, betweene the Church and Chriſt her Spouſe, not for one day, but for al dayes, they cannot corrupt and putrifie, like puddles in the filthy Ceſternes of abuſe; but renew from time to time, and ſpring vp to life euerlaſting. The Church of Chriſt ſhall neuer want true Paſtors to direct vs into a godly courſe, although *Miltiades* obſerued rightly, that vpon the death of *Maximilla* the wiſe woman, otherwiſe called the falſe Propheteſſe; not one Prophet could be found or heard off (for the ſpace of foureteene yeares) among her fooliſh Secretaries. For as that graue and learned Doctor *Gamaliel* ſaid in the Counſell openly, *If the worke be of men, it may be diſſolued, but if it be of God, it is indiſſoluable, Acts* 5,38.

Euſeb.lib.5. cap.16.

CHAP. XXXI.

Againſt pretended colours, and vaine floriſhes on the written Text, by trying them in moſt effectuall manner.

Sathan could alledge a writ ten Text againſt the truth it ſelfe.

THus farre wee finde, that reuelation and warrant by the Word of GOD, are notes whereby we may diſcerne. But yet becauſe experience hath taught vs, that the falſe Prophet in *Bethell* was not aſhamed to pretend, *That the word of God had beene reuealed to him by an Angell*, 2 *Reg.* 13, 18, which was falſe; and Sathan likewiſe (to put in claime to the ſecond note) by vouching text againſt the truth it ſelfe, Math.4,9. Wee muſt not altogether ſtand vpon pretended colours, or vaine flouriſhes vppon the Text, but try them in another point more effectuall then eyther of both thoſe. Namely, whither they profeſſe a reſolute and conſtant faith, in the blood and merites of our Lord and onely Sauiour Chriſt Ieſus. *For no man* (ſaith Saint *Iohn*, chap.6, verſe 29.) *can do the workes of God, without beleeſe in him whom he hath ſent.* Againe, faith is the perfect obiect, which the lookes of God regard, and therefore whatſoeuer fable, fancy, figure or conceite ſprings not from this ſweete roote, is damnable.

The gift of myracles was not common at the firſt beginning of the Church, to all that bare the name of Chriſt, by tytle rather then by troth,

troth; but to thoſe onely that beleeued in his death, and ſuch a drugge true faith is holden by the holy Ghoſt, and of ſo rare account, as no greater weight thereof, then one ſilly graine of Muſtard ſeede, is able to remooue a mountaine, *Math.*7,19. Wherefore Saint *Paul* repaired neyther to the Pole, the Planets, fixed Stars, not ſalt Sea-gods vpon the wracke; but to this certaine meane; affirming with a ſtedfaſt and inuincible beleefe, *That all things ſhould ſucceed and take effect in order, as they had bene reuealed in the viſion*, Acts 27, 14. Faith is the Salte, which ought to ſeaſon all our thoughts and deedes, it is the wedding Garment, without which we cannot enter to the Feaſt; and the marke which ſequeſtreth the Goates from the Lambes, and the choſen from the caſtawayes, Heb.11,33.

By faith, not onely *Sampſon*, *Barac*, *Dauid*, and the reſt preuailed againſt mighty ſtates; but ſimple perſons, babes, and women, againſt Sathan and his miniſters. If a Prophet which expoundeth dreames, or giueth warning of a thing which after comes to paſſe, endeuour to withdraw the people from the ſeruice of their God, wherein defect of Faith, and true beleefe is ſignified; *Non audies verba prophetæ illius, thou ſhalt not heare* (ſaith God himſelfe) *the words of that Prophet.* Deut.13, 12. *For euery ſpirit that confeſſeth Ieſus Chriſt, to haue come in the fleſh, is of God, and euery ſpirit that diſſolueth Ieſus, is of Antichriſt*, 1 Iohn, ch. 4,3. Againſt falſe Prophets and expopnders of dreames, that they are not a-ny way to bee credited.

The wicked Arrians therefore, who took vpon them to diuine what foule weather ſhould betide the Church; were not capeable of this gift, becauſe they ſwerued from the ſound beleefe, concerning Conſubſtantiality. No more was *Simon Magus*, *Theudas*, *Marcus* the magitian, nor (in our time) the Anabaptiſts and Familiſtes of loue, howſoeuer ſome of them haue hunted moſt ambitiouſly and eagerly, to be reputed skilful in thoſe matters.

Beſide, this principle is ſo certainely and infallibly true, as no Hereticke in theſe dayes (ſayeth Saint *Auguſtine*) dares offer himſelfe to the combate; *Niſi nomine copertus Chriſtiano, Without being couered at the leaſt, with the name or title of a Chriſtian.* And again, *Omnes Chriſtum prædicant, ſed qua fide et ore, ipſi rationem ſunt reddituri*: Al preach Chriſt, but with what faith or countenance, they ſhall one day giue account, &c. He that is not with vs is againſt vs, and whoſoeuer cleaueth not to *Nazareth*, muſt filch his propheſies from *Iericho*. Againſt this principle, it may be that the rare example of the *Sybils* wil be preſſed and obiected by ſome buſie bodies, which had rather cauill, then conforme themſelues to truth. And with better colour, by ſo much as *Lactantius*, *Conſtantine*, *S. Ierom*, *Euſebius*, with ſome others, haue affoorded them the guift of Propheſie, &c. For anſwer and diſpatch whereof, I would be very loath, to diminiſh or detract their diſcreete and baſhfull virgins the leaſt part of praiſe or commendation, vvhich hath bene aſſigned and allotted to them by the learned. But when I call to minde, how ſeldome one kinde of inſtance hath beene found, againſt

Aug. de curio. queſt. Epi. 5,6

De Trin. lib. 5

Lact. de vera relig.

Euſeb. orat. ad ſantos cap. 18.

against that ground of Saint *Paul*, Rom. 10, 17. *Fides per auditum, Faith comes by hearing, hearing by the word of God, &c.*

The mysteries of our saluation not slightly toucht, but plainly specified.

It seemeth very strange, that they which neuer heard the Preacher, nor examined the word, should not slightly touch, but plainly specify the mysteries of our saluation. Againe, it is most euident by *Liuy*, and by other writers and reporters of the State of Rome, that *Duumuiri sacrorum*, which hauing charge to looke into the propheſies, were first sworne to report no more then truth; brought out such warninges of erecting Alters to false Gods, repairing idols, yeelding sacrifice, with other execrable monuments of Atheisme and grosse Idolatry, as no wisemã will iudge, could issue from a person, or from diuers person, that were eyther guided or inspired with diuine intelligence. For, as lawfully in all respects, might the Priests of *Samaria*, *Deum colere, dijs quoque suis seruire, iuxta consuetudinem gentium, de quibus translati fuerant*, Both worship the true God, and yet serue their false and fayned Gods, according to the manner of the Nations, from which they were transported to *Samaria*, 4 Reg. 17, 33. As well may we serue God and Mammon, Math. 6, 24, and speake halfe *Hebrew* and halfe *Asdhod*, as blend the graces of the Spirit, and the doctrine of Idolaters, in one mash together.

No mixing the graces of the Spirit, with the doctrine of Idolaters.

But since I finde a sort of godly verses vouched out of their vessels by the learned Fathers of the Church, which could not flow from any wicked or vngodly sinke; I will forbeare to iudge, or to except against the iudgement of Antiquity, which hath waded in the cause before my time. Supposing for an answer to the doubtes and scruples which I put, that either the same Magistrates of Rome, which caused the Bookes that were found in the Monument of *Numa Pompilius*, to be wasted in a burning flame, because they specified a certaine forme of Religion and Doctrine, greatly differing from that, which at the time of finding was in vse and exercise at Rome; inuented likewise sundry foyles and shadowes of Idolatry, to make the directories suteable with the present state: Or that the diuell cast these darke & mystye vapours to obscure the light, rather then condemne the women, whom diuers do beleeue, and I dare not deny, to haue beene inspired with this gift aboue their equals.

But though we should admit them (for their priuiledge) into the formost ranke, what forceth this against my ground. For howsoeuer God himselfe, *Qui vniuersa operatus est per se impium quoque ad diem malum, Who hath wrought all things, euen the wicked to their heauie day*, Prou. 16, 4. except against the rule, or, for the glory of his name, extort the truth out of their lips, which hate & prosecute it to the death: this proueth not, that we may dub or ordain Prophets when we list, of whatsoeuer sect or limit rules & haue a generall extent, by presidents of particular consideration. The purposes of God are only knowne and vnderstoode by him, and therefore we must keep the beaten causey, without turning to one side or other.

God extorteth the truth out of their lippes, that hate and prosecute it to the death.

It

It is moſt certaine, that *Pharao*, *Abimelech*, *Nabuchodonozer*, *Baltaſar*, *Herod*, *Sapores*, *Conſtans*, *Iulian*, *Valens*, and the reſt, had ſometimes viſions of terror and diſcouragement, ſometime of grace and mercy, to reclaime them from their crooked wayes: but theſe cannot auow theſe hell-hounds to be Prophets. It is well knowne, that *Socrates*, who ſpake and wrote ſo ſweetly and diuinely, as *Eraſmus* was about ſometime to crie; *Sancte Socrates ora pro me*, was daily waited and attended on by a certaine ſpirit, which gaue warning of the priuy ſnares, that were ſet to catch and to entangle him: *Num.* 22.4. *Balac* the wicked King of *Moab*, was able to foretell, that the children of *Iſrael* ſhould deuoure his ſubiects; *Sicut bos ſolet herbas carpere*, *As an Oxe is wont to ſnatch vp graſſe.* And *Baalam* being called forth by the King of *Moab*, onely to this ende, that hee ſhould accurſe the Saints of God, was ſo prompted and enſtructed by the way, as hee acknowledged their piety and godlineſſe, wiſhed that his life might ende, after the manner of thoſe iuſt men. Adding further, that *Iſraell* ſhould be raiſed vp, and encouraged like a Lyon, and neuer abandon or forſake the chaſe, till they were glutted with the bloud and ſlaughter of their enemies. If theſe examples be not thought ſufficient to ſerue the turne, which no wiſe man will thinke, what can they ſay to *Balaams* Aſſe, who plaid his part as throughly, in reprouing his Maſters raſh and vnaduiſed heate, as any one: And yet I thinke it be as like, that God may extraordinarily worke in a man that wanteth faith, as is in a beaſt that is voide of reaſon: *The Oxe knew his owner, and the ſimple Aſſe his maſters cribbe; but Iſraell knew not me*, ſaith the Lord by the Prophet: *Eſay* 1.5: The godleſſe *Madianites* were inſpired in a dreame, with the fore-ſight of their owne miſhape; *Iudg.*7,13. And which may ſeeme more ſtrange, though God alone illuminate our mindes, as wee learne by *Daniel*; yet their own friends (in that very inſtant) gaue a right & ſound interpretation.

Diuerſity of viſions to reclaime men from their wicked wayes.

Numb.23.24.

God may worke extraordinarily in a man wanting faith, as in a beaſt void of reaſon.

The Sorcerers and Coniurers, which were in greateſt credit with the wicked Kings, ſometimes acknowledged Gods holy finger to haue wrought with *Moſes* and the reſt, as we haue heard before; ſometimes confeſſed themſelues to be ouermatched with a ſtronger arme, and yet they carry not the names of Prophets. Note further, that the bloudy meſſengers, which were ſent forth by *Saul* to apprehend *Dauid*, were eſpriſed (on a ſudden) with the ſpirits of the Prophets whom they met, and beganne forth-with to prophecy. And *Saul* himſelfe, hauing the true ſeruants of God in chaſe, was glad to ſtrip himſelfe, and prophecy among the reſt. Whereupon the Prouerbe grew, *Nunquid & Saul inter Prophetas:* I could adioine his laſt words touching *Dauid*; 1 *Reg.*26.27. And not long before his end, *Faciens faciet, & potens poterit.* According to the ſentence giuen by Saint *Iohn Baptiſt* of his Maſter to the Scribes and Phariſes: *Iohn* 3.30. *Hunc opertet creſcere, vos autem minui; This man muſt encreaſe, but you ſhall be taken downe:* which differ little from the firſt in quality. *Pilates* wife was neither Saint, nor (for any thing I find) of ſound beliefe; *Mat.*27.19. and yet ſhee forbad

Sorcerers and Coniurers confeſſed the powerfull arme of God.

The admonition of Pilates wife to her husband as he ſate in iudgement,

her husband as he ſat in iudgement vpon the ſight of a feareful dream, in no wiſe to imbrew his hands with the guiltleſſe bloud of our Redeemer. With theſe it ſhall not be amiſſe to couple *Caiphas* in one linke, who notwithſtanding, he were a ranker and more profeſſed enemy to truth, then any of the reſt, yet in reſpect he was *Illius anni Pontifex, The Biſhop or high Prieſt for that yeere*; is affirmed by Saint *Iohn* to prophecy: *Iohn* 18. 4. Or if they tie this priuiledge, rather to the chaire then to the perſon, what can they pretend againſt the ſtrange example of the *Iewes*, who gathered vpon theſe words of Chriſt; (*where I am, you cannot come*) a certaine glimſe or priuy light, of his departure to the Gentiles.

Sueton. in Veſpaſi.

Veſpaſian, without any kinde of charme, reſtored a blinde man to ſight, if *Suetonius* may be beleeued. *Theotecnus* erected an Idoll, *Iouis φιλίης*, and wrought ſtrange things by Magicke. The *Nouatian* Heretickes (as *Theodoret* reports) were not altogether voide of the gift of miracles; no more was *Iudas* (as Saint *Ambroſe* writes) while hee remained in the fellowſhip. *For diuers caſt out Diuels in the name of Chriſt, whom notwithſtanding in the latter day, hee will not acknowledge for his lawfull Miniſters. Mat.* 7. 22. Wherefore as the Sunne ſhineth equally both vpon the good and bad; *Math.* 5. 45: ſo God imparteth gifts of nature equally to both, not as the ſignes of fauour to the wicked: but rather for a ſtronger charge vpon them, in reſpect of their vnthankfulneſſe. I ſpeake not of him that built his Altar ἀγνώστῳ θεῷ. To the vnknowen God; *Acts* 17. 27: nor of another Prophet who was taken vp in *Thrace*, during the raigne of *Conſtantine* the ſecond, with this inſcription vpon his Monument; *Chriſtus naſcetur ex virgine, & credo in eum, Chriſt ſhall be borne of a Virgine, and I beleeue in him.* And on the backe-ſide was engrauen to anſwer that, *Sub Irene & Conſtantino me rurſum videbit Sol*; *Vnder the raigne of Irene and Conſtantine the Sunne ſhall ſee mee againe*, which fell out accordingly. But I will conclude this matter with the true conceit of *Sozomen*, that nothing fell out righter, for the certainty and euidence of truth, then that it pleaſed God to quicken and inſpire the mindes, not of his ſeruants onely, but of aliens and ſtrangers alſo with his holy gifts. Not much vnlike a skilfull and expert Muſitian, who deuiſeth extraordinary ſtrings, for the playing of ſtrange muſicke. For no man will ſuppoſe, that either *Socrates*, or his *Salmon*, *Balac*, *Balaam*, *Balaams Aſſe*, the Catch-poles of King *Saul*, or *Saul* himſelfe; the *Madianites*, an Oxe, an Aſſe, *Iudas*, *Caiphas*, the wife of *Pilate*, *Valens*, *Herode*, *Iulian*, with all the kennell of thoſe hell-hounds, were ſuch Prophets as *Eſay*, *Ieremy*, *Ezechiell*, or ſuch as godly perſons ought to reuerence. Although it pleaſed God ſometime, when ſinners either wandered, or wept by the ſtreames of *Babylon*, and hung their Harpes vpon the branches of the Willowes, for the taking downe of preſumptions creſt, or trailing of the painted plumes of glory in the duſt: or for a manifeſt & certain proofe, &c: that grace is neither in the willer, nor in the runner, but in him that ſheweth mercy: Or for ſome other

Euſeb. lib. 9. cap. 2.

A ſtrange Prophet taken vp in Thrace, in the raigne of Conſtantine the ſecond.

Zonar. An. tom. 3. Sozom. lib. 1. cap.

other ſecret cauſe, reſerued only to the knowledge of himſelfe, to work as mightily by euery one of theſe, and in as ſtrange a manner as by the *Sibilles* or other Oracles. But cheefely let vs marke that place of S. *Luke*, where the wicked ſpirits which tooke knowledge both of Chriſt and *Paul*, becauſe they kept and held one certaine courſe, refuſed afterward to ſtoope or yeeld one iote to the ſonnes of *Sceua* the Iewiſh Prieſt, Acts 19,13,14,15, adiuring thē in the name of Chriſt, becauſe their faith was falſe and counterfet.

Furthermore, becauſe many which profeſſe Chriſt outwardly, deny him in their hearts, according to the ſentence of the Prophet, *Populos hic labijs me honorat, cor autem eius longe eſt a me*, *Eſay* 29,13. *Matth.* 15,8. And as our owne experience hath daily prooued by the death of many, which although they liue together with vs in the boſome of our outward Church, are notwithſtanding made away for Witchcraft, Sorcery, and ſuch like trumperies, by iuſtice of the land. I ioyne to theſe another note, which is, that whoſoeuer will auerre and iuſtifie the courſe of his proceeding, eyther touching myracles, or propheſie, to be conſonant to truth; muſt onely worke by Ieſus Chriſt, and in his holy name, without eyther ſauce of Magicke, helpe of ſpirit, or any mixture of impertinent and moſt vnprofitable ceremonies. For euen as Chriſt himſelfe beeing planted and enſtalled at the right hand of his Father, *Hath ſubdued all things vnder his owne feete*, *Epheſ.* 1,21. *So certainly there is none other name vnder Heauen, whereby we may be ſaued*, *Eſay* 45,23. *Rom.* 14,11. *Nor wherat the knees of all things ſhall bow*, *Philip.* 2,10. *Neyther is it poſsible for any man to ſpeake with the Spirit of God, that ſaith Anathema to Ieſus*, 1 *Cor.* 12,3. The poore Widdow in *Sareptha*, forbare to acknowledge *Elias* to be the man of God, till ſhee had heard the manner of his inuocation, touching her ſonnes recouerie, 3 Reg. 17,21. *Samuell* reuealed vnto *Saul*, the deepeſt ſecrets of his heart, but not before the Page were gone away, that he might declare vnto him (in like manner) the word of God, 1 Reg. 2,27. The people would not permit that *Ionathan* ſhould loſe one hayre, *Quod cum Domino operatus eſſet*, *Becauſe he wrought with God*, &c. 1 *Reg.* 14, verſe 45.

For ſuch as will iuſtifie their proceeding concerning myracles or propheſie conſonant to truth.

Examples alledged in this caſe to effectuall purpoſe.

The voyce of *Eſay*, *Ieremy*, *Ezekiell*, is alwayes, *Hæc dicit Dominus*: Of *Micheas*, *Nos ambulauimus in nomine Domini noſtri*, *Wee haue walked in the name of our Lord*, *Mich.* 4,5. Of *Agabus*, *Hæc dicit ſpiritus ſanctus*, *Theſe things ſaith the holy Ghoſt*, &c. *Acts* 21,11. Chriſt caſt out ſpirits, *Verbo with a word*, *Math.* 8,16, that is, by adiuring them, not by Belzebub the Prince of the diuels, but in his owne authority. And againe, *Spiritu Dei*, *In Gods ſpirit*, *Math.* 12,28. *Peter* had none other charme, then theſe plaine and pithy words, *Sanet te Dominus Ieſus*, *Our Lord Ieſus Chriſt reſtore thee*, *Acts* 9,34. Nor *Paul*, for the recouery of *Publius* his Father, *Then the laying on of his moſt bleſſed hands with inuocation*, *Acts* 28, 6. The ſilly captiue woman in her cure of the King of *Iberes* childe, vſed theſe words onely, *Chriſtus qui multos ſeruauit*, Soc. li. 1, ca. 16

Peter had no charme, but plaine and pithy words.

uauit, &c. Chriſt who hath preſerued many, ſhall likewiſe reſtore this Infant.

The dyet which the Prophet *Elizeus* preſcribed vnto *Naaman* for preſeruation of his health, was onely to ſerue God, & what the means of curing in thoſe dayes were thought to be, appeareth by that *Naaman* onely looked that *Elizeus* ſhould firſt call vpon the name of God, 4. Reg. 5, 11, after touch the place affected with his hand, and ſo diſpatch him of his leproſie. *Maruthas* healed a childe, but how? *Vgilijs & precibus, With watching and prayer*, according to the firſt receyte, which was deuiſed by his Maſter Chriſt, for the caſting out of diuels, Mar. 9, 29. Saint *Anthony* to keepe a patient of his owne in breath, whom he had diſcharged from an vnclean ſpirit, firſt enioyned him (in any wiſe) after ſolemne faſting, to giue attendance on the ſicke: becauſe diſtempers of the braine were neuer better calmed and appeaſed, then by the workes of charity. And S. *Baſil* required none other complement at the hand of *Valens* the perſecuting Emperor, for the perfect reſtitution of his ſonne to health, then that he would beleeue as he did. Whoſoeuer therefore ſeeketh meanes to conquer and ſubdue the mighty tyrants of this world, muſt not forget that *Dauid* in the name of God, without his complete armour, laide a Gyant proſtrate in the field, 1. Reg. 17, 50. If we labour to worke myracles, that holy name called fire downe from Heauen, 3 Reg. 18, 37. If to be releaſed from the burden of offences, *Ananias* aduiſed *Paul* to waſh away his ſinnes, by calling on the name of God, Acts 22, 16. By the vertue of his ſacred Name, *the blinde ſee, the deafe heare, the lame recouer ſtrength, and the dead are reuiued.* Theſe are the ſtreames which iſſue from the precious ſide of Chriſt, and the graces that flow from his boſome, *And run downe the beard of Aaron, like the dew of Hermon, to the skirt of his cloathing*, Pſal. 132, 3. *Arma noſtra non ſunt carnalia, &c.* 2 Cor. 10, 45. *Our weapons are not carnall*, but yet forcible to ſubuert all counſailes that oppoſe or vaunt themſelues againſt the knowledge of the GOD almighty. And therefore as S. *Baſill* writes, *Da fidem rectam, media honeſta, Allow me but an vpright and perfect faith, honeſt meanes, and the reſt will follow.* Wherefore away with all wiſe men and women, as fooles are wont to call them; which tye themſelues ſo narrowly vnto certaine rytes and ceremonies in prognoſticating *De futuris contingentibus*, and to certaine preſcript formes of words in curing maladies, like Apes to clogs, as if the ſmalleſt ſillable or letter bee left out, they can do nothing. We reade in *Cicero*, that the guiſe and manner of ſuch perſons was in olde time, *Excubare in fanis, &c. To lie abroad, and watch in Temples and in conſecrated groues*, as if the places themſelues had a more particular and vrgent force, to aduance and raiſe the ſpirit to the height of contemplation. In like ſort, the Diſciples of *Marcus* the Magitian, *Nomina protulerunt Hebraica, quo initiatos maiore efficerent admiratione, Brought out Hebrew words, that they might affect their Nouices with greater admiration.*

Soc. li. 7, cap. 9

Soc. li. 4, c. 18

Idem: lib. 4 cap: 21.

The wonderfull power of Gods name, how it worketh.

Baſil in Hexã.

De diuin. li. 2

Euſeb. li. 4, c. 10

The

The *Druides* of *Britaine*, which inhabited (as ſome thinke) the Iſle of *Man*, wrought wonders by their charmes of Sorcery. *Cornelius Tacitus* maketh mention of a certaine Captaine of a band, who was accuſed to haue practiſed by a charme againſt the life of *Tyberius*. For, though the ciuill Lawes abſolue all thoſe both from paine and fault, which vſe the courſe of ordinary meanes, whereby it pleaſeth God to declare his mighty power, whether they be gummes, ſtones, roots, or minerals, &c. So may the Fathers notwithſtanding, as they doe moſt bitterly reproue, *Ligaturas & remedia medicorum diſciplinis, condemnata: Ligaments and remedies condemned by the rules of Phyſick*, or giue out either figures or charracters, to defend vs againſt this or that inconuenience. For, if *Chryſoſtome* could not bear with ſome that ware a ſcrip of S. *Iohns* Goſpell in their boſome, to ſome certaine end; becauſe although the diuell ran away ſometime, it was but like a wylye Foxe, to call in greater ſtore of company: by how much leſſe ſhould we regard ſuch words or ſyllables, as neyther can bee counteuaunced with equall weight, nor with like authority?

Cæſar in comment.

Annal. lib. 6.

Leorum c. de Malef. et Mat.

Origine in Iud

Aug. de doct. chriſt. lib 2

The Ciuill Law pincheth theſe perſons neere to the quicke, by the name *Magorum & Magicis carminibus aſſuetorum. Of Magitians, and men inured to the charmes of Magicke:* and all counſels, aſwell generall as prouinciall, haue referred all theſe things to the ſtore-houſe of the diuell. Such are the Sorcerers and Witches now adayes, which haue their ſundry Charmes for all diſeaſes: one for the tooch-ache, another for a mad dogge, &c. For though madde beaſts (as Saint *Ierom* writes) were ſometimes cured by *Hilarion* that godly man: yet neither by this meane, nor in ſo fond a manner. In this caſe we muſt neuer yeild, but wreſtle againſt fleſh and blood, againſt the rulers of the world of darkneſſe, againſt the ſpirituals of wickedneſſe in Celeſtials. For what godly reaſon can any man aliue alledge, why mother *Ioane* of Stow, ſpeaking theſe words, and neither more nor leſſe:

L. echi. C. de' Mal. & Math

Our Lord was the firſt man,
that euer thorne prickt vpon:
It neuer blyſted, nor it neuer belted,
and I pray God, nor this not may.

Mother Ioane of Stowe, her cunning curing charme.

Should cure either beaſts, or men and women from diſeaſes. For firſt, the matter of the charme is falſe: for as the Poets write, *Euridice* the Wife of *Orpheus*, dyed of a pricke with a thorne in her foot. Or if this be falſe, it is not like in reaſon, but the Thornes and brambles which had neuer ſprung or beene at all, without the fault of *Adam*, ſhould continue ſo many thouſand yeares, as were between our father *Adam* and our Sauiour Chriſt, without any greefe or offence to any man. Or if they did, it is a great deale more then Mother *Ioane* can prooue, who neither dare preſume to take her knowledge by reuelation, nor is able to defend it by authority.

The

The ſecond part, of neuer blyſting nor belting, may no leſſe bee doubted of in perfect Engliſh, then in true diuinity. I dare not charge her with a lye, becauſe this circumſtance of ſwelling is not verbally expreſſed in the Text. But ſince the fleſh of Chriſt was paſſible by nature, and ſubiect to the paines and agonies of death by will, Eſay 53,7 I finde no reaſon, but his body might aſwell ſwell as bleede, eſpecially conſidering the ſame Prophet vttereth, *That we were healed with his blacke and blew*, Eſay chap. 53, ver. 5, which colour ſildome commeth, without ſwelling in the place affected. Wee know, that Chriſt vvas perfect man in euery point, excepted onely ſinne, and therefore, men had neede be warie, that they ſcant not any parcell of his ſuffering, leſt they take as much from his merite; *Quanto enim plura, pro me Chriſtus paſſus eſt, tanto plus illi debeo*, For the more that Chriſt hath ſuffered for mee (ſaith Saint *Auguſtine*, in Pſal. 32.) the more am I indebted to his mercy.

They that ſcãt any parcell of Chriſts ſufferings, take as much from his merit.

Thus much for the matter of the charme, as for the manner, it is altogether childiſh and ridiculous; and ſo much the worſe to be liked, as it runnes in rime, according to the courſe of *Apollos* olde weather-beaten Oracles. Beſide, whereas the iudgement of this cauſe requireth, *Senſus exercitatos ad diſcretionem boni & mali*, *Senſes well practiſed*, To diſcerne betweene good and euill, Hebr. 5. 14. the Woman is ſo fond and ſimple, as ſhe ſpeaketh onely like a Parrat, and is not able to deliuer any reaſon of her dealing. One of the Reyſters which ſerued vnder the French Admirall, at the ſiedge of *Poictiers*, was founde after he was dead, to haue about his necke a purſe of Taffata, & within the ſame a peece of parchment, full of Charracters in Hebrew: beſide, many circles, ſemi-circles, triangles, &c. with ſundry ſhort cuts and ſhreddings of the Pſalmes, *Deus miſereatur noſtri*, &c. *Angelis ſuis mandauit de te*, &c. *Super aſpidem*, & *Baſiliſcum*, &c. As if the propheſies which properly belong to Chriſt, might bee wreſted to the ſafegard and defence of euery priuate man, or men could draw defenſatiues out of the drugges of that obſcure Philoſophy, wherewith *Cornelius Agrippa* ſlubbered ſo many ſheetes of paper to ſo little purpoſe. But ſome ſay, that the words which our women vſe, are not offenſiue: no more are the names of *Adonai*, *Iehouah*, *Tetragrammaton*, as the learned vſe them, but as they are greatly abuſed & corrupted by the coniurers.

Hiſtor. des troubles, Liu. 8

The names of God corrupted and abuſed by Coniurers. Scepper lib. 3.

Neyther are the Samaritanes reproued for the worſhippe vvhich they did to God; but for that they matched it with honour of the fayned gods, which were adored by the Gentiles. Saint *Iohn* ran not out of the baines, becauſe they vvere a meane of ſtrength and comforte to the body: but becauſe *Cerinthus* (the peeuiſh Heretike) gaue him cauſe to feare, that the roofe would come downe after him. *Clictouius*, one of the cheefe Diuines of *Paris* (in his time) miſliked not a certain booke preſented to him by a friend of his, becauſe it contained many godlye prayers vnto God, but forſomuch as they vvere enterlarded with a mix-

mixture of Arte-Magicall. The head of *Daniels* Image was of beaten gold, Dan. 6,23, but the feete of yron. The wine which goeth downe the throate like honny, byteth at the laſt like an Adder. The cup was glorious, wherein the ſtrumpet drunke of all abhomination, Apoc. 17, 4. *Vicina ſunt vitia virtutibus, And vices border vpon vertues* (ſaith S. *Ierom*) as ſuperſtition vpon Religion, prodigality vpon bountie; but vnder the greene graſſe ſleepeth a Serpent. Hierom: con. Lucifer

The diuell can transforme himſelfe into an Angell, and it is no dainty with him, to conceale his vgly feete with the long Roabe of a Phariſie. If their meaning were but halfe ſo plaine as they pretend, why cleaue they more to ceremony then to ſubſtance? *Cur verborum aucupia, & litterarum tendiculas conſectantur*, Why hunt they thus eagerly, for the ſnares of words, and the ſprindges of Letters? Why preferre they certaine preſcript formes (deuiſed by themſelues) before the courſe which was commended vnto vs by Chriſt, and obſerued by his Apoſtles? What ayleth them, that they cannot ſound diſtinctly *Shiboleth*? Or as Saint *Ierom* writeth of the Monkes of *Paleſtine*, what letteth them to vtter their owne meaning in our Language? Such curioſity and ſtraining of courteſie about ſlight trifles, implies no ſimple or plaine faith in their exerciſe. No man drinketh both ſweet & bitter water out of one Fountaine. No branch beareth both Grapes and Thiſtles, ὡσπὶς ἕνα δένδρον καρπὸν ἀμπέλου καὶ σῦκον φέρειν. And let no man (ſayth *Ignatius*) be counted godly, that entermixeth any thing that is euill, with that which is good, &c. The reaſon is, becauſe a little leuen corrupteth all the paſte, one graine of *Aſſa fœtida*, marreth a perfume; and halfe of one dram of *Acconitum*, is able to infect and taint a boxe full of reſtoratiues, Gal. 5, 9. Hier: ad Dam Ignat, ad Mar tiam.

Chryſoſtome putting the caſe as fauourably for theſe Charmers as he can deuiſe, concludeth with a peremptory cenſure, vpon all their ſleights and trickes of *Legier du maine*; *Etenim ſupertitioſa illa quæ ægrotis applicantur, etiam ſi mille modis philoſophentur, qui ex illis quæſtum faciunt, dicentes Deum inuocamus, et præterea nihil facimus, et quicquid eiuſmodi prætendunt, vt Chriſtiana eſt anus et fidelis, &c. Idololatriam tamen ſapiunt. For all theſe ſuperſtitious toyes, which are applyed to the ſicke, vnder colour and pretence of cure, howſoeuer it likes thoſe that raiſe a profit by the ſame, to diſcourſe and flouriſh like Philoſophers*, a thouſand wayes, ſaying, *we do onely call vpon the name of God, and do nothing elſe, Or howſoeuer they pretend, that the olde woman which applies the ſame, is a Chriſtian, faithfull, and a well affected woman: Yet do they ſmacke and ſauour of Idolatry. Non poteſt enim homo Chriſtianus magicis carminibus vti, ſed a ſeruo Chriſti, potius anniliam debet petere. For a Chriſtian* (ſaith S. *Ierom*) *cannot vſe theſe charmes of Magicke, but ought rather to repaire to the ſeruants of Chriſt for remedy.* Wee finde that Chriſt ſaide often, *Scriptum eſt*, and ſo did the diuell once; wherefore in the meaning, not the letter, the perſon, not the pretence, the ſubſtance, not the ceremony, the finall drift, not the middle ſtreynes, the lawfulnes of that which Chriſt. in col: 3. hom8. Hiero. in vita Hilla.

is

is done, not the couetous desire of that which some require and wish to be done, ought to be regarded. For euen as we say, that it is a matter of small weight, that the words thēselues giue no kinde of offence, &c. So may we finde that a certaine Magistrate and his sonne *Niceas*, labored S. *Policarpe*, to conform himselfe to the Princes orders, in this manner, *Quid mali est dicere domine Cæsar, illi sacrificare, et sic tandem euadere? What hurt is it to say, O Lord Cæsar, and then to sacrifice, and so to scape without all punishment?* But God who parteth or diuideth his prerogatiue with none, would not so much as winke at this: & therefore the good Father was content to bee racked and tormented in a thousand sorts, rather then hee would transgresse the least part of his duty.

A matter of small weight to say that words in thēselues giue no offence. Euseb. li. 4 c. 4

This is indeed the way, *Verbis non rectis irritandi dominum, To prouoke the wrath of God with words that are not right*, 4. *Reg.* 17, 9. In which respect these persons must renounce formalities, and fall to that plaine course of words; or in that sence which was obserued in the purest times, as *Sanet te dominus Iesus.* And againe, *In nomine Domini Iesu, surge et ambula, &c.* Or else this partiall adhering to the formes of words and sillables, will alwayes giue a touch of the base alay, whereof the charmes and figures are compounded. But such sometime, and so great are Sathans wiles in supporting this fonde craft, which is indeed one of the strongest pillars of his seate; as fearing least it might be some disgrace to him, that *Salomon* without his help or knowledge of his Artes, should win the reputation of the wisest and discreetest man aliue; hath caused certaine Schollers and Disciples to giue out a foolish tale, that *Salomon* was Author of the greatest part of charmes which are in practise at this day; that (at the least) one science might be graffed on the stocke of truth. And for the proofe heereof, they vouch the credite of *Iosephus.* Whereunto I answer first, that this prescript forme seemeth to haue beene referred by their Author, not to any florish or deuice of man, but to an extraordinary grace from God himselfe, as that of *Dauid*, to kill *Goliah* with a sling: of *Sampson*, to dispatch so many with the Iawe-bone of an Asse; of yong *Toby*, to restore his fathers sight by the liuer of a Fish; of S. *Peter* and S. *Paul*, to cure men with their shaddowes and handkercheses, &c. Which if they could as well maintaine by warrant of the Text, as they defend it out of Registers of olde Wiues tales, I would subscribe to their *Probatum est*, according to the circumstances of the time wherin the prose fell out, and accept it as I do the rest, with reuerence.

The wrath of God is prouoked with words that are not right.

Salomon charged to be Author of the greatest part of charmes.

Againe, vpon due tryall and precise examination of the Writers words, and cheefely by the strange example of *Eleazar* (I finde) that greater vertue was ascribed to the knowledge and right vse of the simples, which were learnedly compounded in the cure, then to the words which were adioyned for a ceremony. *Tobias* was enstructed by an Angell, how to vse the gall and liuer of the Fish, without any prescript forme of words. And *Salomon* whom God enabled to dispute of all

Tob. 6, 6.

Hearbs

Hearbs and plants, from the Cedar Trees in *Libanus*, to the Pellitory roote that grew out of the wall; beſide, *De iuuentis volucribus reptilibus & piſcibus:* was more like to put in practiſe what he might auowe, then to deuiſe new toyes, which no skill can iuſtifie.

Moreouer it appeareth, that the drugges of *Salomon* did euer good which proues his Art; whereas the Charmes and indirect attemptes of Sorcerers with vs, abuſe more often, then their cunning ſerueth them to eaſe, or to diminiſh paine, becauſe the cunning of the diuell is to driue men by extremities of anguiſh and diſtreſſe, either to diſpaire or blaſphemy.

Ioſephus addeth, that theſe Charmes (if we may call them ſo) were forcible againſt wicked Spirites; whereas ours are (for the moſt part) either firſt deuiſed, or compounded by their counſell. Beſide, before the bare and naked name of *Salomon*, may ſeeme to countenance ſo vile a myſtery; we muſt be ſure, that he profeſſed this before his fall, & that it was rather an effect of knowledge, then a bud or branch of incredulity. For, as I doubt not, but his Egyptian trull brought him diuers ſorts of ſuch like Merchandize out of Egypt: ſo this (among the reſt) might ſeeme to charge the ſumpter horſe.

The cunning of the diuell in driuing men to diſpayre or blaſpheme.

Laſt of all, I declared once before, and it is certaine, as the Rabbies of the Iewes themſelues confeſſe, that many tales were foyſted into the *Cabala*, before the time of *Ioſephus*. And this not vnlike to creepe in with the reſt, conſidering the Scriptures (which are ſo preciſe, particular, and curious, in ripping vppe as well the faults as follyes of this King) haue not ſo much as glanced at this one, although for weight it ouer-match a number. I will not ſhew, what credit any ſingular example can beare againſt a generall preſcript, eſpecially, not re-commended as ſome others are, of *Rahab*, *Phineas*, &c. becauſe I knowe not any man ſo ſimple, but is able (of himſelfe) to ſatisfie this argument.

Many tales thruſt into the Kabala, before the time of Ioſephus.

CHAP. XXXII.

Whither life and conuerſation be anſwerable to the calling, which theſe cunning profeſſors do pretend.

A Man would think, that theſe two latter notes, that is, profeſſing to beleeue in Ieſus Chriſt; and either diuining, or curing the diſeaſed in his name, might teach vs to diſtinguiſh betweene *Gabriel* and *Lucifer*, betweene *Eſay* and *Zedechias*, betweene *Peter* and *Simon Magus*, betweene a meſſage of aſſurance, and a blaſt of error. But yet, ſince *Semeias* the falſe Prophet was not aſhamed, to ſend out his Pamphlets *In Nomine Domini*, Ier. 29,25, ſince the falſe Prophets in the dayes of *Micheas* vanted, *that God was in the midſt of them*, Mich. 3,8. ſince many, as we reade in *Zacha-*

Profeſſing the name of Ieſus in beleefe, and alſo curing diſeaſes in his name.

rie, Shall giue out lies in the name of God; Zach.13.3. and both, *Prophetate in nomine Domini, & eijcere dæmonia*; *Both prophecied, and caſt out Diuels in the name of God:* whom (notwithſtanding) hee will not acknowledge for his owne in the latter day. Againe, *Since euery tree muſt be diſcerned by the fruites*; Luke 6.44. *And not euery one that ſaith, Lord, Lord, but he that doth his Fathers will which is in Heauen*; Math.7.21. ſhall inherite it: we muſt examine, ſift, and try them once againe, by this note. Whether their liues and conuerſations be correſpondent to their calling, which they would pretend: otherwiſe, I ſee no cauſe, why not as well they, as the falſe Prophets, of whoſe fraud and counterfet ſimplicity Saint *Paul* gaue warning to the Church at *Epheſus*, *Acts* 20.30. They ſhould weare this painted maske or vizard: *Vt ad ducant diſcipulos poſt ſe*; *That they may carry Schollars and Diſciples after them.* For as the Scribes and Phariſes meant neuer worſe, nor ſpake further wide of any rule, then when they declined the ſecond Nowne in Grammar, that is, *Magiſter* in the Preface. So Chriſt our Sauiour to ſettle vs from ſliding into trappes of ſlypper guile, hath ſet downe principles, both what, and how to iudge of thoſe, that tell vs; *Chriſt is here, and there*, which is, by ſcanning of their liues. Beſide, he willeth vs, *Operibus credere*, *To beleeue his workes.*

Another more eſpeciall note whereby to try them.

Scanning of their liues is an abſolute way of triall.

And againe, as it were for examples ſake, *Not to beleeue him further, then he did the workes of his Father*; *Iohn* 10.37. The Spirit of God was neither in the *mighty wind, that threw downe both hilles and rockes*, 3 Reg. 19.11,12. *nor in the ſtirring, nor in the flame*; but in *Sibilo auræ tenui, In the gentle breach of ayre.* According to that ſentence of *Iob*; *Vocem auræ leuis audiui, I heard the voyce or ſound of a mild and gentle ayre*; *Iob* 4.16. The reaſon is, becauſe *Deludet illuſores, & manſuetis dabit gratiam*; *The ſcoffers he will delude, and giue grace to the meeke and curteous:* Pro.3.34. *Quis miſeribitur incantatori à ſerpente percuſſo*; *Who will haue pitty and compaſſion of an Inchanter, that is ſtunge with a Serpent*; *Eccle.*12.13. For he that toucheth pitch ſhall be defiled. *Eccle.*13.1. *They that are of the fleſh, ſauour of things fleſhly, and they that are of the ſpirit, of things ſpirituall*; Rom.8.5. *Animalis homo non precipit ea quæ ſunt ſpiritus Dei: For a carnall man hath no taſte of thoſe things, which belong to the ſpirit*, 1 Cor. 2.14. New wine is neuer put into fuſty bottels; new garments are not clowted vp with ragges; *Luke* 5.37. neither will true wiſedome enter into mindes that are ouerflowne with wickedneſſe.

True wiſdome neuer enters into mindes ouerflowne with wickedneſſe.

The principle which was ſet downe by the blinde men in the Goſpell; *Scimus quod peccatores Deus non audit:* Wee know that God will heare no ſinners, but thoſe onely which heare him, and obſerue his will; *Iohn* 9.31. may giue a warning how farre wee may wade, or proceede in iudgement of theſe matters. For as an Oſpray cannot ſtare againſt the Sunne, nor a Buzzard will be trained to the field, nor a Maſty brought to follow ſent, nor a Shepheards Curre to raunge or hunt: no more is it poſſible for a wicked man, to reach vnto the prouidence of GOD, or to attaine thoſe extraordinary

fauours

fauours which are inſpired to the godly. Whereupon it was not ſaid by *Dauid* not without a purpoſe; *Opus grande eſſe, non enim homini acquiretur habitatio, ſed Deo: That it is a peece of worke of weight and moment, when a dwelling place is not appropriate to man, but euen to God himſelfe, &c.* 1 *Par.*29.1. For though the Prophet ſpeaketh of the Temple in *Ieruſalem*, yet wee may turne the ſame with greater reaſon to our mindes; *Which are the Temples of Gods holy Spirit*, 1 *Cor.*6.19. as Saint *Paul* hath ſtiled them: *Habenti enim dabitur, &c. For to him that hath a ſtocke of godlineſſe already, more grace ſhall bee giuen*; *Matth.*4. 25. Whereas on the other ſide, *Auferetur ab impijs lux ſua; That glimſe of light which they haue already, ſhall bee taken from the wicked*; Iob 38. 15.

Our mindes are the Temples of Gods holy Spirit to reſt.

This was the reaſon, why the Angell ſaid to *Eſdras*, that if he would *faſt, weepe, and pray, ſeuen dayes together, he ſhould vnderſtand farre deeper myſteries, then euer he had heard before*; 4 Eſd.5.13. *Quæ enim deſurſum eſt ſapientia, &c. For the wiſedome which commeth from aboue, is full of compaſsion and good workes*; *Iaco.*3.17. *As they that are moſt pure in heart, behold God in his glory*; *Mat.*18.10. We know what Chriſt ſaith of the Angels of young children, which may be extended to thoſe that are like in godlineſſe. *Cicero* diſcourſeth out of *Plato* very learnedly, concerning our ability, to looke with iudgement into things to come, that when the baſer part of our mindes, wherein neither temperance nor wiſedome, but luſt and appetite beare ſway, hath beene chafed and enflamed with exceſſe of diet, choller, paſſion, or ſuch like diſtempers, as obſcure the light of nature; it brings nothing forth but monſters, and fantaſticall conceits in ſleepe. But when the pride of wanton appetite is curbed and reſtrained, by the ſharpe byt of abſtinence, and the Spirit put in heart againe, by diſplacing of vniuſt deſires, which (from the firſt beginning) ſpurned and rebelled againſt God; when the vapors of exceſſe and ſurfet, haue beene ſlaked with the drops of moderation: *Tunc viſa occurrunt tranquilla & veracia; Then meet we with thoſe calme and certaine dreames, which giue aime to fortune.* Vpon this ground wee reade that many in the State of *Lacedemon*, not content nor fully ſatiſfied with their waking cares, would watch and lie abroade in the Temple of *Paſithea*, (as I ſaid before) without the walles, that no delights or fancies might with-draw their mindes, from the ſcope or obiect of diuinity. *Chryſoſtome* hating and deteſting vtterly the vaine preſumption of that age, affirmeth notwithſtanding, that when men, that otherwiſe liue well, diſpoſe themſelues to reſt, hauing prayed and faſted a good while before; *Dulces ſomni, & viſiones mirabiles, Sweete ſleepes enſue, with viſions that are wonderfull.* Whereunto *Peter Martyr*, giuing as it were a full conſent, concludeth, that whoſoeuer is not wholy ſequeſtred, and retired from the World, is moſt vnapt and vnfit to prophecy. Saint *Auguſtine* giues the reaſon; *Qui orationes debilitat caligo & tumultus ſecularum actionum: Becauſe the myſte and tumult of affaires, and dealings of the World, doth weaken*

Concerning our ability of looking with iudgement into things to come.

In Acta. homil.26.

In 3 Reg. 23.

Aug. epi.80.

Tumultuous affaires of the world doe weaken the force of prayer.

ken and abate the force of Prayer. And to the ſame effect, is that of Saint *Paul*; 2 *Tim.*2.4. *No man being a Souldier to God, entangleth himſelfe with ſeculiar buſineſſe, that he may pleaſe him, to whom hee hath approued himſelfe, &c.*

The Monaſtaries at the firſt beginning of the Church, were freighted full with Prophets of the lawfull kinde, and ſuch as were indeed inſpired from aboue, as appeareth by the ſpeeches both of *Iſaac* the Monk, *Iulius Sabba*, *Simeon*, and diuers other of that ſort, which went about in Sheep skins, in Goats skins, needy afflicted, wandring in Deſerts, in Mountaines, and Dens, and in Caues of the earth, of whom the world was not worthy. We ſay not that euery ſoule, but that *Anima viri ſancti, enunciat aliquando vera, The ſoule of a godly man reuealeth oftentimes true things.* And therefore though many ſtanders by were well enclined to the faith, becauſe there were deuout men of euery Nation that is vnder Heauen; yet the ſpirit reſted onely vpon thoſe who from the time of Chriſt his aſcending, had prepared their religious & zealous mindes, to lodge and entertaine ſo diuine a Comforter.

The ſoule of a godly man oftentimes reuealeth true things.

The promiſe was to *Saul*, that he ſhould not onely Propheſie, but beſide, *Mutari in virum alium, Be changed into another kinde of man*, 1. *Reg.*10,6. And God aſſureth vs by the Prophet *Micheas*, chap.2,7, that his words ſhall remaine with thoſe, *Qui gradiuntur recte, That walke vprightly.* The ſoyle is bleſſed by the mouth of God himſelfe, which ſoking vp the comfortable dew of grace, bringeth foorth neyther weeds nor thornes, but *Herbam opportunam his a quibus colitur, Sweete graſſe and ſeaſonable vnto thoſe by whom it is manured.* Action is the life of faith (as heate of fire) and looke euen as the body withers without the ſpirit, ſo doth faith without charity. God will not vouchſafe to giue anſwer to bad men, neyther is it poſſible for ſuch to bee made acquainted with his ſecrets, as dwell not in his fauour. Wee muſt therefore ſift our Prophets, whether they call daily vpon GOD, to direct them in the courſe of truth; whether they can frankely proteſt with *Samuel, That they haue robbed no man of his goods*, 1 *Reg.*8. Or with S. *Paul, That they haue abuſed and circumuented no man*, 2 *Cor.*7,2. Whether they bee patternes of good workes, and preſidents to the faithfull, both in word and deed, Tit.2,7. Whether they deny themſelues, with all the vanities and vnſtable pleaſures of the world, Tit.2, 12. And whether they can iuſtfie themſelues before thoſe that are abroad, &c. 1 Tim.5,7. For ſuch were all the bleſſed Prophets, whoſe ſurpaſſing vertues are emblazoned in the ſtory of the Scriptures.

Action is the life of faith, as heate is of fire.

Abraham is praiſed for integrity of faith, for pure loue to GOD, euen to the ſacrificing of his ſonne, for ſingleneſſe of heart, for ſtedfaſt truſt, for hoſpitality, for ſufferance. *Moſes* ſhineth for his mooueleſſe zeale to truth, and ſurpaſſing loue to the flocke of the faithfull, which appeareth notably by this one example, *That he was willing, rather to be caſſed out of the Booke of life, then his Countrey-men ſhould feele the ſtroke of Gods moſt greeuous indignation.* Hee was preſerued in the

The praiſe of Moſes for his moueleſſe zeale to trueth, &c.

ſtreame

ſtreame by prouidence, warranted in all his meſſages by the voyce of Heauen, and aſſiſted with the gift of miracles. *Elias* taught the people, when the ſtorme was at the worſt; hee multiplied the charitable Widowes meale and Oyle; raiſed vp another widowes ſonne; confronted Princes in a godly cauſe; deſtroyed the *Balamites*; cauſed two Captaines (with their bands) to be ſtriken dead from Heauen; and at the time of his departure, with a cloke diuided the waters. *Samuel* was called firſt by a viſion, afterward, hee denounced iudgement againſt all tranſgreſſors of the Law: no man could appeach him of the ſmalleſt iniury; he frequented the daily ſacrifice, made no difference of perſons in any cauſe, and afterward, by Gods great mercy, was tranſlated into the Mount, that he might not ſee the plagues which were inflicted vpon the people.

The calling of Samuel firſt by a viſion, and his after proceedings.

Elizeus ſucceeded faithfully in the place of his predeceſſor, oppoſing himſelfe with might and maine, againſt the profeſſed enemies of God. Hee ſhooke the Idols and hill altars; corrected the malice of ranke poyſon, cured *Naaman* of his leproſie, diſcouered the moſt ſecret ambuſhes, that the King of *Siria* could deuiſe or plot in his priuy chamber, with many other workes of extraordinary grace, which proueth, from what ſpring or fountaine he deriued his authority. The Prophet *Eſay*, albeit he were royally deſcended, as diuers write, abandoned the wanton pleaſures & delights of the Court, preferring thornes and croſſes of the godly, before garlands and entiſing fauours of the reprobate. Hee was euer at the Princes elbow, to direct him in the way of truth; brought him daily meſſages from the mouth of God, cured his vlcer, defended the Orphanes and poore Widdowes, encouraged the faint-hearted, made the Sonne reuert ten degrees, which it neuer did before, nor euer ſince; and (at the length) became a Martyr.

From what ſpring or fountaine Elizeus deriued his authority.

Dauid was a man ſelected according to the heart of God, for the mildneſſe of his diſpoſition, beſide, his iuſtice and religion were ſo well accepted in the ſight of God, as his Sonne was forborne the longer, notwithſtanding his Idolatry. The platforme of the Temple was committed to his keeping, by the hands of God himſelfe, with euery pinne and nayle that appertained to the ſame: And as the woman told him, ſo was he in very deede; *Sapiens ſicut Angelus Dei, Diſcreete and wiſe, like one of Gods Angels.*

Dauid was a man choſen after Gods owne heart.

Abdias (as Saint *Ierome* thinkes) for reward of his conſtant cleauing and adhearing to the Preachers of the promiſe, during the bloudy rage of *Achab* and *Ieſabell*, was inſpired with the gift propheticall; *Et ex duce exercitus, ſit dux Eccleſiæ, And of a leader of an Army, became a guide of the Church, &c.* *Ionas* was the Scribe of the Prophet, as ſome thinke, whom the Prophet *Eliseus* called backe to life, to ſhew that God would imploy and vſe him in the greateſt matters. No weather was too ſcalding for him in the ſeruice of his God, hee was deliuered (by miracle) out of the belly of a mighty Whale, and preached afterward repentance and contrition to *Niniue*; *Abdias* was admitted for his vertue, and

No weather hindered Ionas in his ſeruice to God.

and eſteemed for his counſell. He knew the wife of *Ieroboam*, *Suggerente ſpiritu*, when ſhee came diſguiſed, and the cauſe of her comming before conference. *Abacuck* was ſnatched vp by an Angell, for the reliefe of *Daniell*, and as Saint *Ieromes* writes; *Quaſi propheta loquitur, quæ futura videt: Speaketh like a Prophet, thoſe things which he ſees ſhall follow.* The Prophet *Zachary* (I meane) the husband of *Elizabeth*; *Incedebat in omnibus mandatis, Walked in all the Commandements:* *Anna*, the bleſſed widow that prophecied of Chriſt, perſiſted many yeeres together (day and night) in prayer and faſting, without departing from the Temple. Saint *Philippes* daughters were inſpired with the like gift, and (as *Euſebius* reports) renouncing all vaine pleaſures of the World, remained Virgines while they liued. *Cornelius*, whom the Angell vouchſafed to viſite, feared God with all his houſe, gaue exceeding great almes to the poore and needy, and perſiſted in prayer. The greateſt part of thoſe, which had the gift of Prophecy, after the time of the Apoſtles; bare about the markes of our Lord and Sauiour Ieſus Chriſt in their bodies. *Policarpus*, the ſweet Martyr of our Lord, had a certain dreame or viſion not long before his ende, that his bolſter fell on fire, which might either ſignifie and prefigure death, or conſtancy, for ſuffering the ſoft pillowes to be burnt, which the wicked (as the Prophet ſayes) that they may ſinke more eaſily and deepely into ſinne, ſowe to their elbowes; *Ezek.* 13.18. But note, that firſt this viſion came after faſting, and continuall grones and prayers, poured out both day and night; then, that the ſame was preſented to a perſon of ſuch truth, as neuer ſpake any thing, which came not forth-with to paſſe. And laſtly, that he ſealed his report with the ſtampe of Martyrdome. *Potamiena* gaue a certaine watch-word to *Baſilides*, one of her chiefeſt tormentors, that ere it were long, by Gods great mercy, and vpon his earneſt ſute, hee ſhould be reckoned and admitted into grace (as indeede he was:) But this Virgin was a mirror of true chaſtity, and neuer ſpake word in this kinde, till the very point and moment of her diſſolution (as *Steuen* ſaw the Heauens open.) In like manner God reuealed vnto *Conſtantine* (by ſpeciall grace) ſundry attempts and enterpriſes of his enemies, before euer they were ſet in hand. But we muſt remember, that he was the firſt Emperour, that reſolutely and throughly profeſſed Chriſt; planted truth in the Garden of ſecurity; weeded vp all lies and hereſies, euen by the very rootes; encouraged the godly, puniſhed the wicked, held the Church in peace, heaped fauours of benevolence and bounty vpon the golden Biſhops of that age, cut ſhort their enemies; and at the laſt departure out of this life, gaue vp the ghoſt in ſuch a milde and quiet ſort; *Vt non mori prudentibus: That to the wiſe, he ſeemed not to die*, but to exchange a corruptible life with an euerlaſting garland.

Lib.5.ca.22.

Theo. lib.1. cap.7.

Euſe. lib.4. cap.1.4.

De vita conſtant. lib.3. cap.45.

Iohn the Monke of *Egypt*, who gaue fore-warning and intelligence to *Theodoſius* of all his ouerthwarts; *Et ſcicitantibus multis res futuras prædixit: And foretolde to many that enquired things that ſhould come to paſſe*; was a man of peereleſſe vertue (as the ſtories write) ſequeſtred from

Theodo. lib.5. cap.4.

from pleaſures of the World, ſpending his whole time in contemplation. *Serapion* was able to report the comming of a ſpeedy meſſenger, that brought the Sacrament, whom no man that was in the chamber ſawe; but this was after long and heauy pennance done, for ſacrificing before Idols. Saint *Auguſtines* Mother, (as himſelfe reports) after a life ledde many yeeres in a wonderfull preciſe and ſtreight degree, receiued comfort in her ſleepe, that her Sonne ſhould bee conuerted. Wherefore, that principle can neuer faile, that albeit Arts and faculties, which are taught by men, may encreaſe by exerciſe; yet other graces, that proceed from God, are multiplied by mercy, and none are capable of ſuch, ſaue thoſe that apply the vertue of their mindes, to looke vpon the beames by which they were illuminate.

Euſeb. lib. 6. cap. 36. Confeſſi. lib. 5 cap. 13. Hilar. de Trinit. lib. 2. Socrat. lib. 4. cap. 18.

I could produce a golden number of ſuch Prophets, as it pleaſed God, both for aduancement of his truth, and reproofe of ſinne, to raiſe vp in all ages: but it may ſuffice, that all of them were famous in the World, for their purity of life, and their dealings ſutable in all degrees to their function. With the wicked Prophets it fareth otherwiſe, for if we liſt to ſcanne the forme and manner of their liues and dealings among men, we ſhall finde, that howſoeuer ſome of them can ſhadow their diſhoneſty with greater ſleight then the reſt; yet all of them are (in effect) as farre from godlineſſe, as thoſe other were from errour and iniquity. Euen one of thoſe *Sibillas*, which are ſo much ſpoken of, confeſſed in plaine termes, that by the folly of her Parents, ſhee was deuoted to ſuch a kinde of trade, as bereft all modeſt mindes of ſhame, and (of it ſelfe) was altogether voide of common honeſty.

Euſeb. de vita conſtant.

A certaine zealous perſon, hauing a good will to diuide chaffe from corne, by that aſſured principle of Chriſt; *Whoſoeuer will liue godly in Ieſus Chriſt, muſt ſuffer perſecution, &c.* Demanded of *Maximilla* (the falſe Propheteſſe) in the firſt age of the Church, beſides of men, which were brought vp and inſtructed in the Schoole of *Montanus*, and likewiſe of the women, which beganne to chatte wirhout all moderation, *Ecquis optimorum, &c. Whether any of thoſe honeſt folkes were euer perſecuted for the truth, by the Iewes or Infidels? Nemo certe, No truly* (ſaith he) *not one of them.* They rather hanged, drowned, and made away themſelues, moſt like to thoſe *Circumcelliens*, againſt whom Saint *Auguſtine* vndertooke to write. Prouing, that not the manner of the death, but the goodneſſe of the cauſe, giues the Crowne of Martyrdome. Againe, in diſgrace of ſuch bad Prophets, as with their olde wiues tales (as Saint *Paul* hath tearmed them) diſturbed and diſordered the peace and quiet of the Church: *Apollonius* a learned writer ſetteth downe, that *Montanus* was a great procurer of diuorces, an aboliſher of olde faſtes, preſcribed by the Church, and a ſetter vp of new, an exacter of Coyne, a taker of bribes for offerings: Adding further, that women were no ſooner inſpired with his ſpirit, but forth-with they ranne away from their husbands; and (as Saint *Ierome* writes) *Deſerunt viros Helenæ ſequuntur Alexandres, Theſe Helens forſake their owne*

The confeſſion of one of the Sibillaes againſt her owne life.

Idem. lib 5. cap. 5.

Lib. 5, cap. 7.

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owne good men, and runne after Alexandres; a meete liuery for ſo bad an occupation. Did euer *Olda* the Propheteſſe, the bleſſed Virgin *Elizabeth*, or Saint *Philips* daughter, paint their faces, colour their haires, weare gariſh apparell, practiſe vſury, or play at the Tables. All theſe good things could *Maximilla* doe, beſide, fathering a falſe Commandement vpon our Sauiour Chriſt; as if hee had inhibited his Apoſtles for the ſpace of twelue yeeres, after his aſcending vp to depart from *Ieruſalem*.

The blind Prophets of *Egypt*, which induced *Valerian* to perſecute and afflict the Church of God, fell to the ſacrificing of young boyes: *Et profundas exercuere præſtigias*, *And practiſed a ſtrange kinde of ſubtilty, or coniuring*. The Biſhops of great *Brittaine*, obſerued *Auguſtines* demeanure, with great aduiſement; and chiefly, whether at their firſt approching to his preſence, hee were milde and gentle like a Lambe, or raging like a Wolfe or Tyger: for by the fruites, both men in generall, and Prophets ought to be diſcerned. *Abbot Ioachim*, of whom ſome made a wonderfull account (and I eſteeme) to be the beſt learned of that crew, was worthily reproued for his errour, vpon that place of Saint *Iohn*: *Ego & pater vnum ſumus*; As if it ought rather to be vnderſtood of vnity, then ſubſtance. And *Sauanorola*, beſide his buſineſſe in practiſing againſt the ſtate, beyond the warrant of a Preacher, perſwaded a young Friar, who for the iuſtification of his Maſters doctrine, was willing to commit his body to the burning flame, to take the Sacrament in his boſome. I neuer heard of any of theſe aymers and diuiners, *De futuris contingentibus*; but had his errour, if a man would hunt for it. For though they worke according to the Serpents guile, yet they want the Doues ſimplicity. By this wee learne, that though the name of Chriſt be rife in diuers of their mouthes, becauſe (as Saint *Auguſtine* writes) no man dares endeauour to abuſe in theſe dayes; *Niſi nomine coopertus Chriſtiano*, *Vnleſſe he be couered and vayled (at the leaſt) with the title of a Chriſtian:* yet when they liue not as they teach, that maxime of the ciuill Lawes muſt of force take place; *Proteſtationem actui contrariam non releuare*.

Beda in Hiſtor.

Melchior. can. lib.12. pag.722.

Sauanarola a practiſer in matters againſt the State.

CHAP. XXXIII.

Of the bolde and confident dealing of holy and religious Prophets, in their daily actions.

FVrthermore, wee muſt obſerue, that as the faith of holy Prophets was more ſtrong, their conuerſation more honeſt, and their words more plaine, then thoſe of the falſe: ſo was the manner of their dealings farre more bold and confident. They neuer ſhrunke out of the beaten way, for feare of any ſtorme. They regarded neither blaſte, nor thunderbolt of penall Lawes: but alwayes ſet their faces (with a gallant courage) againſt ſinne, eſteeming little, with what rigour or extremity they were intrea-

No ſhrinking out of the beaten way for feare of ſhame, or any ſtorme.

intreated at the hands of mortall Kings, ſo long as the meſſage, with which they were chiefly put in truſt, were preſented as it ought to be. *Moſes* was not afraide to deliuer his opinion in bold words, ſo often as it pleaſed God to employ or vſe him in that charge. *Samuel* forbare not to recount to *Saul*, the ſharpeſt tydings that could come, which were, *That the Kingdome ſhould be rent and torne away both from him and his off-ſpring*; 1 Reg. 15. 28. *Elias* pronounced to the face of *Achab*, *That onely he and his houſe, diſturbed the peace of Iſraell*; 3 Reg. 18. 18. *In reſpect whereof, not one of them ſhould be left to piſſe againſt a wall, much leſſe to ſway the Scepter of imperiall authority.* *Iehu* reproued *Baaſa* to the teeth, though by this meane of a Prophet, he became a Martyr; 3 *Reg.* 16. 2. *Elias* openly profeſſed himſelfe to be the onely Prophet, whom it pleaſed God to reſerue for the Miniſtery of his Church in *Iſraell*; 3 *Reg.* 18. 22. And againe, he was deſirous that *Naaman* ſhould repaire to him for cure of his diſeaſe; 4 *Reg.* 18: that all the World may ſee, what ſlender force the Diuell, or his kinde haue had, to roote vp true Prophecy. Thus dealt *Nathan* with *Dauid*, *Eſay* with *Ezechias*, *Ieremy* with *Sedechias*, Saint *Iohn* the Baptiſt with *Herod*, *Chriſt* with *Pylate*, *Paul* with *Agrippa*, *Iſaac* with *Iulian*, *Chryſoſtome* with *Eudoxia*, *Symeon* with *Valerius*, *Iohn* with *Theodoſius*: And the reſt of this good ſort, according to the circumſtance of the times and perſons, where they led their liues and tooke charge, both held a ſtedfaſt conſcience to God, and left a good report among the people. The former word of Saint *Peter*, will ſend out beames from vnderneath a buſhell, and giue light in the darke; which property encouraged that worthy *Appollonius*, to ſend out challenges to all falſe Prophets, whereſoeuer they were bred, that either durſt preſume to truſt themſelues, or would haue credit in the World; *Vt venirent in quæſtionem iudiciumque ſubirent*, *That they would not ſticke to come to triall, and to ſtand to iudgement*; Rom. 10. 10. For as truth ſhrinketh into no corners, ſo commonly, *Qui male agunt oderunt lucem*: And though it be required of vs, To beleeue to righteouſneſſe; yet muſt we profeſſe alſo to ſaluation.

The diuel and all his companions haue no power to roote vp true prophecy.

Euſeb: lib. 5: cap. 17.

Such as doe euil, are haters of the light.

The Prophets which were before thee and me (ſaith *Ieremy* to *Ananias*) were wont to prophecy ouer many Lands, and ouer many Kingdomes, of warre, affliction, hunger, &c: *Ier.* 28. 8. God ſpake the words (ſaith *Amos*) *Et quis non prophetabit*; And who will not prophecy? *Amos* 3. 8. Wee may deſcry a notable example of this ſtrict conformity, out of the Prophet *Baalam*, who would not vtter one word more or leſſe, then God commanded him; *Num.* 22. 18. Againe, it is affirmed in the Booke of *Reuelation*, That if any man ſhould enterpriſe to diminiſh any parcell of that Booke of prophecy, his name ſhould be remoued out of the Booke of life for euer; *Apoc.* 22. 19. Saint *Steuen* demanded of the Iewes, *Which of the Prophets was not had in chaſe, from the bloud of harmeleſſe Abel, to the murder of the ſonne of Barachias, whom they ſlew betweene the Temple and the Altar. Acts* 7. 52. And all this came of ſimple dealing, in denouncing iudgement againſt iniquity. Thoſe godly Fathers, might bee more fitly matched and

The power of ſimple dealing in denouncing iudgement againſt iniquitie.

compared with Eagles, which alwayes prune and buske themſelues before a ſtorme; then to the Swallowes, which depart with faire weather, or with Dolphines, that will ſwimme no further then the tyde will carrie them. Now looke into the counterfets, which like Battes and Owles, are euer wont to ſhrinke & ſhrowde themſelues in ſilence, vpon ſeruile feare, and apply their heads and fancies, rather to the ſmoothing of mens humours, which are great, then reſoluing what is truth, becauſe it is vncertaine.

The Sorcereſſe in the firſt of Kings, refuſed flatly to call any ſpirit, in reſpect of heauy puniſhment denounced by the Kings Edict, vntill he gaue her leaue; whereas ſhee ſhould haue done the duty of her calling, if it had beene conſonant to religion and piety. *For Heauen and Earth ſhall periſh, before that euerlaſting principle decay; Magis parendum eſſe Deo, quam hominibus:* That in things which are not *Adiaphora*, but peremptorily charged and commanded by the Law; wee muſt rather obey God then Magiſtrates. Of this crew was that Mooriſh Prophet, who whiſpered *Abdelmon* in the eare, while hee was working for a Crowne, with this encouragement, *Modo taceas præſtabo*; So thou wilt hold thy peace, I will performe my promiſe. And ſo are all thoſe wiſe men (as we call them) in my conceit by contraries, who will not vndertake to further any man (according to the fooliſh art) before they ſtipulate two things, that is, beliefe in that they meane to worke, and ſecreſie; whereof the firſt alwayes putteth the Diuell in poſſeſſion of the parties ſoule: the ſecond brings aſſurance to themſelues, of their owne impunity. From hence come all thoſe out-cryes of thoſe wanton Iſraelites; *Nolite videre nobis ea quæ recta ſunt, ſed loquimini nobis placentia:* Diuine not, touching matters that are right or good, but ſpeake thoſe things that pleaſe. And what are they for-ſooth? Becauſe wee ſhould not pawſe or ſtudy too long, it followes in that very line; *Videte nobis errores:* whereupon we gather, that they would not be pleaſed, nor contented, vnleſſe couſenage (the ſawce of flattery) had altered their taſte. And yet it is moſt certaine (which Saint *Auguſtine* ſetteth downe) that, *Qui lethargicum excitat, & qui phreneticum ligat, vtrique moleſtus, vtrunque amat*; He that either awaketh a man that hath a lethargy, or manicles a phranticke, though to both he ſeeme to giue offence, yet hee loueth both, &c. The gloſing Prophets had ſo long bewitched *Achabes* eares, that he could not abide the Prophet *Miche:* becauſe he neuer brought him pleaſing newes, but either of one plague or other; though the Kings offences, not the Prophets malice, were the cauſes of the ſame. And *Amaſias* would haue inhibited the Prophet *Amos*, to pronounce the plagues in *Bethel*, which God determined to ſend vpon the people. *Eſay* 4.

To theſe I adde all thoſe, *Qui cum nos beatos dicunt, nos decipiunt*, Who deceiue vs when they call vs happy; *Ier.*4. 11. which cry peace be vnto you, when the ſword hath pierced to our ſoules; *Ier.*27. 13. who with a ſhameleſſe eye, would coniure vs to beleeue, that wee ſhould

An obſeruation of behauiour in counterfet Prophets, quite contrary to the former.

Matters that are right or good, muſt not be heard, but ſuch as pleaſe.

They that tearme vs happie, doe but deceiue vs.

ſhould not ſwerue; who promiſe curteſie, and yet bite with their teeth; *Mich.* 3. who weaue ſtrange webbes, and enter into counſels, but not by the Spirit of Almighty God; *Eſay* 30. 1: *Qui cum dulce fuerit venenum, abſcondunt illum ſub lingua*; Who when poyſon is ſweete, hide it vnder their tongues; *Iob* 21. 12. ſeduce the hearts of thoſe that are harmeleſſe; *Per dulces ſermones & benedictiones*, By ſweete words and bleſſings; *Rom.* 15. 17: Sowe pillowes vnder the elbowes of all ages, to entangle ſoules; *Eze.* 13. 18: which purpoſe if they can atchieue, it is a kinde of life or refreſhing to their hearts: ſo that while the Diuell daunceth round about, as in a maske, our ſences, like the winking eies of *Argus*, are bewitched by the pipe of flattery. But becauſe God gaue not to Saint *Paul* the ſpirit of ſeruile feare; 2 *Tim.* 1. 4. as may appeare, by that hee neuer attempted any thing by the meane of aſſentation; 1 *Theſſ.* 1. 4: Becauſe he neither ſought to pleaſe men, nor giue place to fleſh and bloud; *Gal.* 1. 10. becauſe he executed and performed not the worke of God deceitfully; *Ier.* 48. 10. but lifted vp his voice with courage, truth, and confidence; *Ephe.* 6. 19: how braue or high ſoeuer Conſiſtories of great Rulers were, wee may repute him as a true, and lawfull Prophet. And ſo much the rather, by this ſound effect, that the wicked could no more encounter or reſiſt his courſe, then they could the doctrine of Saint *Steuen* before; *Propterea quod redarguerentur abeo, cum omni fiducia*, Becauſe they were reproued by him with all aſſurance: *Acts* 6. 10.

S. Paul neither ſought to pleaſe men, or giue place to flattery.

CHAP. XXXIIII.

Of knowledge applied to priuate profit, or to the glory of God, and comfort of the faithfull.

ANother circumference ought diligently to be noted and regarded in this cauſe, that is, whether they that challenge the gift of prophecy aboue the reſt, and will be counted Prophets in the World; apply their knowledg to the profit of themſelues, or to the glory of God, and comfort of the faithfull. I haue ſpecified how ſcrupulous the Miniſters and Angels of God were euer, in accepting any kind of reuerence from men, that might detract or draw one iot from the diuine prerogatiue. Wherunto we may adioyne the warineſſe of *Daniel*, who fearing, leaſt the people might aduance him any point aboue his ordinary pitch, aſſured them before hand, *That myſteries were not reuealed, in reſpect of more great and ample meaſure of diſcretion, or wiſedome that was in him. For whoſoeuer ſpeaketh of himſelfe, ſeeketh his owne glory; but he that ſeeketh the glory of him that ſent him, is true, and in him r ſteth no kind of iniuſtice*; Ioh. 7. 18. *What are we* ſaith S. *Paul, but Miniſters of Chriſt, and diſpenſers of his myſteries?* 1 Cor. 4. 2. And againe, *his Miniſters in whom ye haue beleeued, we conſiſt not of a nature more diuine and excellent then other men:* as diuers thought, that would haue honoured *Paul* & *Barnabas*, inſteede of *Iupiter* & *Mercury*. We differ not in ſubſtance (ſaith S. *Clement*) but in profeſſion & godlineſſe.

Such as challenge the gift of prophecy aboue all other.

Paul and Barnabas honoured inſteed of Iupiter and Mercury.

We ſtore and hoord vp no treaſure in theſe earthen veſſels: *Vt ſublimitas ſit virtutis Dei, & non ex nobis*; *That the excellency may be of the power of God, and not of vs, &c.* 2 *Cor.* 4.7. The Prophet *Moſes* was ſo carefull, both of his Countrey, and for the Church of Chriſt, and ſo reckleſſe of his owne particular, as (for their ſake) he wiſhed to be caſſed out of the Booke of life; *Exod.* 30.32. *I am the man* (ſaith *Dauid*) *that haue ſinned, and dealt naughtily; theſe ſilly ſheepe haue not committed any fault, and therefore let thy wrath be turned againſt me, and my fathers houſe*; 2 *Reg.* 24. 17. And *Paul* himſelfe wiſhed to be *Anathema from Chriſt for his brethren, which were his kinſmen according to the fleſh, &c.* Rom. 9.3. This onely difference there is, that when it came to reſolution, whether *Moſes* would take charge of greeued and afflicted men, or become a bird of *Pharaos* neſt; He preferred the diſgrace of *Iſrael*, before the wealth of *Egypt*; *Heb.* 11.25. And when *Paul* could not pleaſe God without offence to men, hee forſooke all for the Goſpell. Chriſt commanded the diſeaſed men, that had been cured at his hand; To make no noiſe or brute abroade, but to depart in ſilence; *Iohn* 3.11. When the people ſought to crowne him like a Monarke of the world, (whoſe pride is no part of eternall glory) he got vp to the mountaines; *Iohn* 6.3. Beſide, if *Ioab* durſt not depriue his Maſter of the credit and honour, of ſurpriſing a certaine Towne called *Abela* by anticipation; *Ne nomini ſuo aſcriberetur victoria*, Leaſt the victory might haue been aſcribed to himſelfe; 2 *Reg.* 12. 28. How much leſſe may we preſume to vaunt or glory, which indeede (as Saint *Paul* ſayes) Haue nothing of our owne, but what we haue receiued; 1 *Cor.* 4.7.

Moſes preferred the diſgrace of Iſrael before the wealth of Egypt.

The ſame Apoſtle being vrged, and as it were enforced, for the credit of the meſſage which he brought, to tell what had beene reuealed to himſelfe by extraordinary fauour; vſeth ſuch a kinde of baſhfull ſpeech and vtterance, notwithſtanding in theſe words; *Noui hominem*, I knew a certaine man. Againe, *Siue in corpore, ſiue extra corpus*; Whether in the body, or without the body; 2 *Cor.* 12.2. Furthermore, transferring the certaine knowledge of the ſecret from himſelfe, to God: And laſt of all, not ſo much as touching it, till foureteene yeeres compleat and ended, after the thing was done, as a man may readily diſcouer his ſpirit, to haue beene Apoſtolike and holy. Much after the ſame manner, Saint *Iohn* the Euangeliſt, ſuppreſſing his owne name altogether, in all matters that concerne himſelfe; vſeth none other title, then of the Diſciple, whom Ieſus loued; *Iohn* 13.23. Moreouer, it is holden for a principle, by Saint *Paul* in another place; That whoſoeuer thinketh himſelfe to be ſomething, where he is nothing in very deede, ſtandeth in his owne light, and is very much abuſed. *Gal.* 6.5. And for feare leaſt *Paul* himſelfe might be too much extolled or puffed vp with the greatneſſe of reuelations; an Angell of Sathan was ſent to buffet him. The Angel would not abide to be adored by S. *Iohn*, in reſpect he was his fellow ſeraunt: for ſince it is their office, to giue attendance vpon the wil of God, & their greateſt honor conſiſteth in the ſeruice

Saint Paul vrged to tell what had beene reuealed to him, by extraordinary fauour.

ſeruice which they do before his Throne; it is moſt far from their intent, to challenge any thing that may depriue or rob him of his glory. And therefore, it is well ſaide by *Malachy*, chap. 16, *Si ego Deus, vbi honor?* If I be God, where is my honour? And againe by the prophet *Eſay*, chap. 42, verſe 8, *That he will not reſigne his glory to another*. I will not ſtand vppon the quoting and repeating of a multitude of places, whereby we may be taught, how fitte it is to detract (as much as may be) from our owne preſumption, and adde it to the fauour of Almighty God, and neuer to reſpect the painting of our plumes, when we ſtriue about attaining grace: for by this little wee may finde, that whoſoeuer vanteth of any good thing, that deſcendeth not from aboue, hath not the ſpirit of God, but of Lucifer, neither is a Prophet, but an hypocrite.

Gold is but an excrement of earth, not to be valewed with an Ornament of paradiſe.

The ſame courſe haue the Prophets euer holden, touching wealth: for Gold is but an excrement of earth, and therfore vnfit to be weighed or ballanced with an Ornament of Paradiſe. *Abraham*, woulde receiue no kinde of preſent from the King of Sodome, leaſt he might be thought to haue beene the richer by his Liberality, Geneſis 14, 22. *Saul* was commanded to reſerue no ſcrappe nor parcell of the ſpoyle, that was withdrawne from *Amalek*, 1 Reg. 13, 3. *Samuel* the bleſſed Prophet of Almighty God, tooke a ſolemne Oath, that he had neuer gleaned nor embeazeled the valew of a mite, that belonged vnto his neighbour, 1 Reg. 12, 3.

The Prophet deuoured by a Lyon, for breaking the charge he was enioyned.

The Prophet which brought tydinges of the notable diſcomfiture of *Bennadad*, was charged, *Not to eate one cruſt of bread, nor drinke one cup of water by the way*; which charge, becauſe hee brake and violated in the houſe, and by the meane of a falſe Prophet, a Lyon ruſhed vnawares out of the Deſart and deuoured him, 2 Reg. 13, 8. *Elizeus* could not be perſwaded, To take ſo much as a Fraile of Figges or Rayſons, 4 Reg. 5, 15. Nor *Peter* and *Iohn* of *Simon Magus*, for the gift of miracles, Actes 8, 18. *Iudas* himſelfe, hauing ſome-what better thought vpon the horror of his owne moſt execrable villany, in ſelling his dear maſter for thirty pence, flung them to the Phariſies in a hanging rage, Matth. 27, 3. Neither durſt the Phariſies themſelues (how greatly ſoeuer they reioyced in the deed) beſtow them in the common treaſure of the Church, *Becauſe they were the price of blood, &c*, Math. 27, 6. We reade indeede that S. *Phillip* kept open houſe and hoſpitality, for all the Worke-men in Gods bleſſed Harueſt; but not that any parcell of his Wealth, was gotten by the Propheſies of his daughters, Actes 21, 8.

Of ſuch as ſpake by the warrant of the holy Ghoſt.

We may ſay the like of *Balaam*, who reiected a rich Bribe, Numb. 24, 13. Of *Debora*, of *Nathan*, *Dauid*, *Olda*, *Agabus*, &c. which ſpake by lawfull warrant of the holy Ghoſt, and confirmed their conceytes by ſound authority. They knew well enough, who commaunded his Diſciples, *Quæ gratis accepiſſent, & gratis dare*, To giue freely, whatſoeuer they had receiued freely, Math. 10, 8. And whoſe principle it was like-

likewiſe, that it was a more bleſſed thing to giue then to receiue, Acts 20,35.

They were not ignorant, what oddes there was, betweene purchaſing and ſelling truth, Prou. 23,23. That God delighteth not in giftes, 1 Par.19,7. That no wiſe man will pricke his fingers among Thornes, whereas no Roſes are to bee gathered: that Biſhops ought not to bee ſharpe and eager vpon gaine, 1 Tim. 2, 4. nor feede the flocke for regard of benefits, but of their owne accord, 2 Tim.2,3. nor labour for reward in this vncertaine life, where ſo many Thiſtles grow, to choke the ſeeds of truth, and which ſeldome proſper in a fielde of Fortune: This was the cauſe, why Chriſt taught his Diſciples, Marke 6,8, *Nudos volare*, that is, to ſtrip themſelues before they tooke theyr flight: *Ne auri deprimerentur pondere*, Leaſt otherwiſe they might bee depreſſed by the weight of treaſure.

Hieron. ad Exuper.

The words which Saint *Peter* and Saint *Iohn* vſed to the ſilly Criple, at the gate of the Temple which is called beautifull; *Aurum et argentum non habemus*, were not ouer-caſt with ſo faire a flouriſh to the carnall ſenſe of man, as thoſe of *Iudas*, Matth.26,15. *Quid vultis mihi dare*, *What will you giue mee?* were vttered with a delightfull harmony: but thoſe which ſounded worſt, reſtored ſtrength; and thoſe that pleaſed beſt, gaue a fee to the Gallowes, Actes 1,18. Saint *Paule* was ſo farre from ſeeking to enrich himſelfe by ſacred gifts and Offices, as becauſe he would be chargeable to none, hee laboured with his owne proper hands, 2 Cor. 11, verſe 9. Hee could not endure the ſmalleſt blaſt of vaine-glory: And though he knew by warrant of Gods word, *That they which ſerue the Altar, are to liue vpon the ſame*, 1 Cor.4, verſe 2: 1 Cor.9.verſe 13, yet hee renounced all intereſt and libertie, and was affraide to temper with the baites and Lime-twigges of gaine, leſt either they might take holde of his Wings, or abuſe his diſpoſition, 1. Tim.6,11.

Such as ſerue at the Altar, are to liue on the Altar.

Soc.lib.1.ca 7

When the Queene of *Iberes* would haue rewarded the good captiue with large preſents, which in the Name of Ieſus hadde recouered her ſonne: ſhe transferred all the merite from her ſelfe to Chriſt; deſiring onely, that the Queene by ſauing her owne ſoule, would bee thankefull vnto him, that was the Author of ſo great a benefite. *Liberius* the godly Byſhoppe, would not accept one crowne of all thoſe which were ſent him from *Conſtans* that wicked Emperor, in the name of a franke gift or beneuolence.

Theod.lib.2. cap.16.

Soc.lib.6.ca.7

The zealous Monkes, which were haled and dragged out of their Celles, by *Theophilus* the Byſhoppe of *Alexandria*, to miniſter & ſerue in his Church; finding the ſaide Byſhop, *Vitam in pecunia facienda conterere*, To ſpend the ful courſe of his life, in making ſummes of mony, would abide no longer in his iuriſdiction.

It is moſt certaine which *Tacitus* ſetteth downe, *in Annal. lib* 4. *Res virtute melius, quam pecunia ſtare*, That things proſper much better by vertue, then by Coine: whereas they are wont to lye moſt (ſayeth *Lactan-*

Etantius) that couet wealth, and hunt for gaine: *Quæ res procul dubio a ſanctis Prophetis abfuit:* Which thing (ſaith he) without all doubt was moſt farre from holy Prophets. Wherefore, *Not vnto vs, O Lord, not vnto vs, but to thy bleſſed name be all honor and glory.* The wicked, take gaine to be perfect godlineſſe, 1 Tim. 6, verſe 5. They ſpare not the flocke, Acts 20. verſe 29, they ſpeake peruerſe things, onely to drawe Diſciples after them, Acts 20, verſe 30. They ſeeke glorie at anothers hands, and not from God alone, Iohn 5, verſe 44. They follow thoſe things which concerne themſelues, and not Chriſt Ieſus, Philip. 2, 21. They defend it as a principle, *Oportere etiam vnde cunque ex malo acquirere*, That wee may ſnatch on all ſides by naughty meanes, Sapien. 15, verſe 12. And why ſo? Becauſe (ſaith Saint *Iohn*) *they haue loued the glory of men, more then of GOD*, Iohn 12, verſe 43: Hazard, then ſecurity, Mandragora then holineſſe, a meſſe of redde Rice pottage, then euerlaſting life. De falſa ſap. cap. 4.

And, as *Origine* writeth vpon the booke of Numbers) wee enquire no more after ſuch kindes of men, becauſe they haue the lotte of *Dathan* and *Abiron*, that is, the earth hath ſwallowed them. Wherefore, it is not noted as the meaneſt bleſſing among thoſe ✠ it pleaſed God to ſend to *Salomon* for *Dauids* ſake, that Gold and Siluer bare no price in his dayes: for, ſo long as mens eyes are dazled with a golden Sunne it will be ſomewhat harde to ſtay the greedie mindes of manie, from deſiring that which is not lawfull. They which came to the Prophet *Balaam* for aduice, brought with them in their hands, *Diuinationis pretium*, *The reward of his Diuination*, Numbers 22, 7. The Leuite profeſſed vnto *Micheas*, that he was content to ſerue, but it ſhould bee, *Vbi ſibi vtile fore proſpexiſſet:* Where he found it for his greateſt benefite, Iud. 1, 19. Orig. in Num.

The ſonnes of *Heli* were ſuch Prophets as theſe, gleaning dayly from the people, which repaired with a zealous heart, and well affected minde, to the daily ſacrifice, 1 Reg. 2, verſe 14. And the ſonnes of *Samuel* likewiſe, who notwithſtanding the Religious example of their Father, declined into greedineſſe, receiued bribes, and peruerted iudgment, 1 Reg. 8, verſe 3. In this ranke we may marſhall *Gieze*, who was at all that his maſter had refuſed, 4 Reg. 5, 22. Thoſe falſe Prophets likewiſe, which in the dayes of *Micheas*; *Diuinabant in pecunia*, propheſied for money, *Mich.* 3, 11. The *Pythoniſſe*, which is affirmed *Magnam quæſtum præſtitiſſe*, *Dominis ſuis diuinando*, To haue procured great gaine to her Lords by propheſie, Acts 16. verſe 16. The Male-contents at *Rome*, which (as *Liuy lib. 7*) ſhewes, *Nouos ritus ſacrificandi vaticinando, inferebant in domos:* Brought new rites of ſacrificing into priuate houſes, to the perill of the State, made their profit of young mindes, abuſed by the vanities of ſuperſtition, vnder the maſk of propheſie. The bad ſons of Hely and Samuel.

Among theſe, may we reckon the Soothſayers and Whiſperers, who gathered ſo faſt at Rome, as the Senate was glad to ſet downe an order

order at the laſt, that none but Gentlemen ſhould apply thoſe matters leaſt ſo Diuine an Art might be wreſted from the Maieſty of Religion, to the ſeruitude of cozenage. Among theſe, we may not omitte *Demas*, 1 Tim.4, verſe 10. who forſooke Chriſt for the worlde; nor *Natalius*, who for fifty ſhillings was hired, to diſcharge the duty of a Byſhop among Heretikes.

Euſeb.lib.5. cap.vlt.

Moreouer, the glozing Prophets, which in the time of *Ireneus* (as himſelfe reports) when the Church was luke-warme with the blood of Chriſt, were wont for gaine, *Occulta hominum in apertum profere*, To bring to light the ſecrets of mens hearts. And *Montanus* alſo, vvho being puffed vp with a winde of glory, firſt made a cloſe compact with Sathan, notwithſtanding former vowes and promiſes to God, and afterward began to propheſie.

Cont.Val. lib. 2.cap.56.

Euſeb.lib.5. cap.15.

To conclude, of this kinde are the Prophets of this time, who feeding vpon follies of our minde, as a ſcab doth vpon noiſome humors of the body, gleane away the thrift of ſimple men, and eate vp ſilly widowes with houſes. Belike they are of the ſame minde, whereof *Nipos* was in Saint *Ieroms* time, they beleeue with that prating iacke *Seruetus*, whom *Caluine* put to death for hereſie at *Geneua*, or with the Libertines, that all the ſtedfaſt promiſes of grace and fauor, which were made by *Moſes* at the publiſhing and ſetting forth of the Law, ſhould be performed in this life. For otherwiſe, they would not ſet droſſe to ſale in ſtead of Gold, nor ballace empty veſſelles with vnlawful merchandize. By this therefore we learne, what to deeme of thoſe, that wil not pleade but for a fee, nor giue warning without wages.

The prophets of this time gleane away the thrifte of ſimple men.

CHAP. XXXV.

Another expoſition, how the falſe Prophets of this age agree together in their aymes.

NOW let vs poſe them once againe vvith this demand, whether the falſe Prophets of this age agree together in their aymes. For this note, Saint *Paul* embraceth as the reſt, publiſhing in all the Churches, that *God was not the God of diſcord, but of vnity*, 1 Cor.14. Againe, hee wil haue all men to be perfect in *one knowledge, and one kinde of vnderſtanding, and to ſpeake one truth*, 1 Cor.12,25. As Chriſt himſelfe would haue his Diſciples noted and diſtincted by this ſpeciall property, *Of louing one another*, Iohn 13, ver.35. God promiſeth by *Ezechiel* to his *Cor vnum, one hart*, whereunto *Via vna*, *One way*, is added. Alſo by *Ieremy*, chap.32,39, and both are Monuments of truth, and pledges of his fauour.

The eſpeciall note of chriſt his Diſciples.

Before any man preſumed to build Towers vp to heauen, the world was

was *Terra vnius labij, & eorundem ſermonum*; Land of one lip and of one language; *Gen.*11.2: At the firſt beginning of the Church, when the graces of Gods holy Spirit were moſt plentifull, there was but one heart, and one ſoule among all the beleeuers; *Acts* 4.32: they were of one conceit in all things; 2 *Cor.* 12.8: and held together in one linke of charity; 2 *Cor.* 13, 11: They gaue order for the cutting of thoſe off, which went about to diſturbe this golden meane; *Gal.*5.12: which is the bond of perfection; *Col.* 3, 15: and the chiefeſt ſpectacle, whereby we may ſee God in his glory; *Heb.*12,13: Vpon theſe premiſes, Saint *Paul* might be bold to conclude the Church of *Corinth* to be carnall, 1 *Cor.* 3, 3: For where as there is amongſt you ſtriſe, and emulation, are you not carnall, ſaith he; *Ergo*, no Prophets: *Animalis enim homo non percipit ea quæ ſunt ſpiritus Dei*; For the ſenſuall or carnall man (ſaith the ſame Apoſtle) perceiueth not thoſe things which are of the Spirit of God, &c: 1 *Cor.*2, 13: With whom Saint *Iames* agrees in euery point, affirming that kinde of wiſedome, not to deſcend from the Father of light, but to be *Terrenam animalem, diabolica*; In earthly, ſenſuall, or diueliſh; *Iac.*3,14: So long as it pleaſed God to deliuer Oracles; *Per manus omnium videntium & Prophetarum: By the hands of all the ſeers and the Prophets*; 4 Reg:17,3: they were alwayes found in tune, and ready (as *Lactantius* reports) to iuſtifie themſelues by one aſſured ground, and with one voyce; which Saint *Paul* calleth, *Idipſum inuicem ſenire*; Rom. 12, 16: In ſo much as neither the *Carpocratians* could finde any iarre among the Fathers, nor *Apelles* any diſcord in the Canon. But among the counterfets, as well in this, as other notes ſet downe before, it is farre otherwiſe; for, as they bite at euery bubble that ariſeth in a troubled water; ſo *Chryſoſtome* noteth, that they ſquare and vary not onely from the lawfull Paſtors of the Church, but euen among their owne fraternities. As for example, *Ephraim* from *Manaſſes*, *Annas* from *Caiphas*, *Herod* from *Pilate*, one fretting and ſtinging one another, like a generation of Vipers, &c: till themſelues be conſumed. And this is the very beſt end that can be looked for of diuiſion, either among holy men, or about holy matters. When *Deiotarus* and *Cotta* began to lay their heads together, about the formes and plots of their prophecie; good Lord, ſaith one, what a difference and oddes were between their Rulers; *Gal.*5.15: *Vt quædam plane eſſent contraria*; So as ſome of them were moſt plainely contrary. And in another place, the ſame Author witneſſeth; *Alias gentes aliter ſigna interpretatas*, That ſome Countries expounded theſe things, in a diuers ſort from others: whervpon we may note, that their diuination conſiſted not in the vertue of the thing it ſelfe, but in the flouriſh of their owne imaginations. The Poets and Prophets, as wee find in *Plutarch*, could neuer be ſet in one tune together, in recommending of the credit of *Apollos* Oracles, neither can wee reade of any concord or agreement betweene the Prophets, which were euer whiſpering in the eares of *Silla* and *Marius*, *Cæſar* and *Pompey*, *Octauius* and *Anthony*, ſauing when the packe was

The golden meane in the primitiue Church, was the bond of perfection.

De Ori. err. lib.2,cap.8.

Not any iarre found among the holy Fathers.

Euſe.lib.5, cap.13.

Cicero de diuine.

ſet among the crafty knaues, to deceiue all parties. Furthermore, the diuerſity of grounds or principles, whereupon the Painims built their ſenceleſſe hopes, was thought by *Socrates*, to be the greateſt cauſe of their debate, though in very deede, there was truth in neither ſide. I haue ſpoken ſomewhat before in my diſcourſe againſt Aſtrology, concerning the foule contradictions betweene Aſtrologers, about the faces, ſignes, gouernours, aſpects, &c. The like are daily ſeene among the Coniurers, which ſhoote by the Diuels aime. And therefore it is time to checke this ietting *Agar*; *Gen.* 16. 4: which deſpiſeth her old dame th Church and Spouſe of Chriſt, and to ſhaue off the lockes, and pare the nayles of this Egyptian Damſell, *Deut.* 21. 12: which falles to skirmiſhing and ſcratching of the Prophets, although ſhee can preuaile no more againſt an Army marſhalled in order, then the *Madianites*; *Iudg.* 7: *Qui mutua cædeſe truncabant)* Or fooliſh Knights of *Cadmus*, which neuer gaue ouer fighting among themſelues, ſo long as any one was left aliue to mainta in the quarrell. Many gaue in euidence againſt our Sauiour Chriſt, (ſaith Saint *Marke*) *Mar.* 14. 56: *Sed conuenientia, non erant teſtimonia*; But there was no concord or agreement in their Teſtimonies. The wicked Iudges in *Daniell*, deliuered the worſt againſt *Suſanna* they could deuiſe; *Dan.* 13. 36: but their tales were no more like, then a Pomgranet and a Mulberry. So fareth it with our Prophets, for though they ſeeme (by chance) ſometime to conſent & agree together; it is but after the manner of *Sampſons* Foxes, which were tied by the tayles, and diſſeuered by heads; that is, vnited in luſt, and diuided in iudgement. *Quoties enim repetunt, toties variant*; For ſo often as they repeate their anſwers (ſaith S. *Auguſtine*) ſo often doe they chop and alter them. One ſchiſme fell out among the Phariſes, about the power whereby Chriſt wrought his miracles: Another about the baptiſme of S. *Iohn*, whether it were from heauen or not; and a third (more bitter then both thoſe) touching the riſing of the dead. Some Prophets were of a minde, that Ieruſalem ſhould periſh and lie waſte; others, that it ſhould flouriſh, and be reſtored to the former glorie. And as no man (almoſt) can keepe ſo bad a diet, but ſome Mountebancke or other will allow; ſo no courſe can be vndertaken, ſo farre wide from probable and likely grounds, whereto the Diuell is not ready by one Purſeuant or other, to giue a quick encouragement. Which proues no leſſe, that conſent is a badge of truth; then that diſcord is an eare-marke of vncertainty. *Pythagoras* deriued all ſorts of vertues *Ab vnitate*, which (vnder a vayle) imported God, ſuppoſing the ſame to be free from all ſpots and ſtaines. And *Chriſt* deſireth alſo, that his Diſciples may be knowne by this; for though ſome lauiſh and wanton hounds, may chance ſometime to queſt without a cauſe, though the ſureſt Archer may ſometime ſhoote awry; and *Nathan* the Prophet might be forſaken by the ſpirit for that time, wherein he affirmed vnto *Dauid*, that he ſhould build the Temple vnto God, &c. yet, where a full conſent and crie of all the Prophets, Apoſtles, Fathers, &c. is reſounded

Many gaue euidence againſt Chriſt, but their teſtimonies agreed not together.

Conſent is a badge of truth as diſcord is of vncertainty.

Socra. lib. 4. cap. 21.

ded in one voyce or tune, wee may be ſure, the chaſe is not farre off, and withall, accept the ſame, as a certaine warrant of his word, who (as Saint *Auguſtine* writes) *In Cathedram vnitatis doctrinam poſuit veritatis*; Who hath planted the doctrine of truth in the chaire of vnity.

CHAP. XXXVI.

The Authors finall Examination of theſe Prophets.

THe laſt note, whereby I could wiſh that the Prophets ſhould haue their finall examination, is ſet downe from the mouth of God himſelfe, in the plaineſt manner. *Let this be your ſigne* (ſayth God) *whatſoeuer the Prophet ſpeaketh, if it come not afterward to paſſe, I ſpeake it not, therefore bee not thou afraid of him*, Deut. 18,21. Again, *Propheta qui vaticinatus eſt pacem, &c.* The Prophet which is truly ſent from God, may be diſcerned by this note, whether after he haue propheſied of peace, his word take effect or not, &c. Ier. 28,9. *For I ſpeake* (ſaith God) *and what word ſoeuer I haue vttered, ſhall come to paſſe*, Pſal. 115,11. And againe, *Though all men be lyers, yet my word which paſſeth from my mouth, ſhall not returne voide, or without effect to me*, Eſay 55,11. *Sed faciet quæcunque volui, & proſperabitur in his ad quæ miſi illud*, But ſhall worke whatſoeuer pleaſeth me, and proſper in thoſe things, to which I haue appointed and directed it. A wiſeman will not truſt a glaſſe that repreſenteth a ſtrange face, much leſſe a cogging Prophet, that telleth of ſtrange fortunes, *Vt enim quiſque optime comicit, ita optimus Propheta haberi debet*, For as men aime and conieture beſt, ſo goes the credit of their propheſie.

The warrant is from the mouth of god himſelfe.

Socrat: lib: 5. cap: 19.

The widdow of *Sareptha*, finding her ſon reſtored vnto life againe, concluded, *Ab effectis*, That by this ſhe was aſſured, that he was a man of God, and his word preuailed in his mouth, &c. 3 Reg. 22,18. *Micheas* hauing bene condemned to impriſonment (*with the bread of care and water of affliction*) by the King; was content to be diſcredited for euer, and accounted as a carrier of tales and lies, if the King returned with his life from the battell. *Annuntiate quæ ventura ſunt in futurum, & dicemus quia dij eſtis vos*: Tell vs (ſaith God by Eſay) vvhat thinges ſhall come to paſſe heereafter, and we will ſay that you are gods, Eſay 41,23. Whereby it is apparant, that no iudgement can bee giuen of the Prophets skill, before proofe be made of his ability. The Samaritan would not acknowledge Chriſt to be a Prophet, till hee had diſcouered her ſtate, and reuealed matters which ſhee ſuppoſed to haue bene aboue mans reach, Iohn 4,19. And, to the ſame effect S. *Paule* declareth, that the ſimple man which entering into the Church where the Prophets are, findeth the deepeſt ſecrets of his heart reuealed, will fall downe proſtrate, and confeſſe that God is among them, 1 Cor. 14,25.

No iudgment can be giuen of the Prophets skill, before proofe of his ability.

It is reported in the praiſe of *Ieremy*, that whatſoeuer he ſpake, took effect. and for proofe thereof, it cannot be denied, that ſo ſoone as he had giuen warning vnto the people, that they ſhould periſh with the ſword, the ſlaughter came vpon them. After that *Elizeus* had giuen comfort to the people, when the dearth was at the worſt, *That they ſhould eate and liue*, the plentie and abundance which came after, ſeemed wonderfull. The reaſon why *Saul* repaired rather vnto *Samuell*, then any other for aduice, was becauſe, *Quicquid loquiretur ſine ambiguitate veniret, Whatſoeuer he did ſpeake, came to paſſe without ambiguity.* And ſurely, no man had better meanes of noting and obſeruing this rule afterward, then he: for after the Prophet had pronounced ſentẽce againſt him and his off-ſpring, they neuer proſpered. The Prophet *Abias* had no ſooner deliuered his opinion vnto the wife of *Ieroboam*, touching the taking of her childe away, 3 Reg; 4, 7: and Chriſt to the Centurion, about the curing of his ſonne; but one gaſped, and another recouered in that verie minute, Math: 8, 13.

When the Prophet called forth a Lyon to deuoure his fellow, for refuſing to ſtrike at the warning of Almighty God; the beaſt was ready at a becke, and the man diſtracted and torn in peeces, for contempt and breach of dutie. Nothing can be ſaide leſſe probably, in the iudgement and conceite of man: then that the blood of a King or Queene, ſhould be licked vp with dogges: conſidering the great care and diligence (which as appeareth by that plaine example King of *Aſa*, is vſed about ſpicing and embawming of their bodies. And yet the ſentence of the Prophet was fulfilled, *Iuxta verbum Domini, quod loquutus fuerat, &c.* Whether diuers of King *Ezechias* his children, were not made Eunuches in the Court of *Babilon*, as the Prophet tolde, let the Scriptures teſtifie.

The children of King Ezechias made Eunuchs in the court of Babilon.

The Iewes themſelues, comparing thoſe ſharpe plagues vvhich chaunced to Ieruſalem, a good while after Chriſt had warned them, what ſorrowes were to come, beganne to thinke better of his calling. The faithfull held the Prophet *Agabus* in ſuch a ſound conceite, as after he had certainly forewarned of a pining dearth that ſhould enſue: they laide their purſes together, and prouided in good time, againſt the dreadfull weapon of neceſſitie. The School-maſter of *Antioch*, had no ſooner pronounced what ſhould become of *Iulian*; but hee was arreſted by the maze of prouidence, to anſwer for his bloody ſlaughters in the Court of condemnation. Inſomuch as another of his ſort, was able to determine of the certaine minute, wherein that ſauage & wilde Boare, which had bin ſo long rooting in the vineyard of Chriſt, ſhould anſwer the price of his tirranny.

Theo. l: 3. c: 19

Another godly Monke was ſo ſtedfaſtly perſwaded, that God wold not breake the word which he had both warranted and reuealed by his Prophets; as, not much vnlike that rare example of *Micheas*, hee engaged his owne body vpon this point, that the tyrant *Valens* ſhould returne no more, vnleſſe he firſt enlarged the good Biſhops which were then

Theo: l: 4: c: 3

then disgraced, and in pittifull endurance, for preferring Religion before innouation, and truth before flattery. For those things which are reuealed to the Saints, are, *Grandia & firma*, whereas the fables which are coyned in the forge of Sathan, and obtruded to the credulous, for their owne mishap, are both, *Vana & vacua*. What the lawfull Prophets said, was euer true. What *Zedechias*, *Pashur*, *Semeias*, *Simon Magus*, and the rest set downe, either melted and dissolued into smoke, or fell out to the contrary. Their blessings were euer turned into cursings, their faire weather into storme, their hope into despaire, their expectation into emptinesse, their mirth into mourning. And howsoeuer they desired to disperse abroade, and giue out *Placentia*, that is, imaginations to please; yet their hap was neuer (if it were not by meere chance) to deliuer *Vera*, that is, sound reasons, to perswade, or edifie.

When *Montanus* and *Maximilla* were most forward, in making men afraide with shadowes, and perplexities of mishaps to come: *Eusebius* reporteth, that not onely forraine warres and troubles were at a still, which was not seene in a long time before; *Sed & ipsis Christianis, stabilis & secura pax permansit*: But the Christians themselues remained in a stable and secure tranquility. *Alexandrus*, a false Prophet, tooke vpon him to assure the *Persian*, that he should conquer *Rome*; but himselfe was there most shamefully discomfited. When the false Prophets in the dayes of *Micheas*, were not ashamed to crie out aloude; *Dominus in medio nostrum non venient super nos mala*: God is in the middest of vs, and no missortunes shall come ouer vs, &c. *Gladius peruenit vsque ad animam*; The sword pierced to the very soules of them. By this we finde, that not that spirit, *Qui ferebatur super aquas*; Which was carried vpon the waters, but the glosing spirit, which dwelt in the mouthes of *Achabs* counsellors, possesseth both the tongues & hearts of those false Prophets, which delight in lies, and the moodes of other simple men, who make proud fooles more obstinate and glorious, by too great facility to be seduced. Lib: 5: cap: 15 Socrat. lib: 7, cap. 18

So many reasons and examples, of the sweruing of false Prophets, and their distressefull ends, haue bene set foorth before, as I will breefely conclude with *Papias*, a true Pastor of the first and purest age, that wee must not giue faith or credit vnto Prophets, which hob and roue at all aduentures, but determine vpon certain grounds; not to those which alwayes seeke to please our humour, but to reforme our liues; not to those whose finall scope is glory, but edification. Last of all, not to those, *Qui circumferuntur omni vento doctrinæ*, Which are carried about with euery puffe of doctrine; but grounded vppon that stedfast rocke of truth, which is impregnable.

Thus haue I brought a long and tedious labour to an end, whereby although I reape none other benefit, then of satisfaction to the world, togither with mine owne discharge, from friuolous & fond conceites without colour: yet it shall content me, and perhaps auayle me in the sight of God, to haue employed my skill, and bent my slender force to the

the raiſing and defacing of the battlements of this wicked *Babell*, of confuſed hopes, which leadeth tickle ſubiects, not onely from conſent in Language, as the former did, whoſe top aſpired to the clouds; but, to diuiſion in obedience and loyalty, as Lucifer began, till hee were cut off by iuſtice, and caſt downe to the bottome.

God of his mercy grant vs all the ſpirit of obedience and conformity to his bleſſed will, that howſoeuer fortunes toſſe or alter in this tranſitory world, we meay fixe our Anchours in the comfort of his tender care, and poſſeſſe our ſoules in patience, attaining after many frightes and feares of ſhip-wracke, to that port of euerlaſting reſt, which neyther can be diſturbed by the ſtormes of pride, nor barred by the ſandes of emulation. For when all is done, the glory of this life is but a blaſt, and they that couet more on earth, then falleth to the lot of their vncertaine ſtate, ſhalbe depriued of a greater happineſſe in the ioyes to come, which are prepared for the choſen.

Abſolutum, in nomine ſanctæ, & individuæ Trinitatis.
Iunij ſexto.